

Race Problem—1913

Asia.

## JAPANESE DENOUNCE LYNCHING OF NEGROES

**Big Meeting Held Last Week at  
Tokio, Japan, at Which a Pro-  
test Was Made Against Color  
Prejudice and Inequal Treat-  
ment.** *N.Y. Age* 5-22-13

At a big meeting of Japanese held last week at Tokio, Japan, in which students played a prominent part, speeches were made denouncing the existence of color prejudice in the United States, and the lynching of Negroes in the South was severely condemned.

All the speakers agreed that the time had arrived when the Japanese must be given equal treatment with other people, and the aggressions of the whites in the world against the colored races were condemned.

"God made the white and the colored people equal. Unless we claim equality we shall fail to carry out God's wishes," declared Prof. Nagai of Waseda Uni-

v.

# Race Problem - 1913

## Africa

### THE WHITE MAN IN AFRICA.

THE AGE is interested in Africa and its millions of people, in their present and future. Mr. Ralph M. Odell, commercial agent of the United States Department of Commerce, in a recent report, says that a marvelous transformation for the better has taken place under British occupation since 1898. The population of Berbers and Arabs in the North and African Negroes in the South are widely different in character. Mr. Odell says:

The construction of railroads and the establishment of excellent transportation facilities on the rivers have stimulated agricultural and economical progress and have brought the country within comparatively easy reach of international commerce. There are 1,500 miles of railway in the Sudan. Through the completion of the line from Wadi Halfa, in the North, through the desert to Khartum, a distance of 580 miles, and the establishment of comfortable express steamers on the Nile between Shellal on the southern boundary of Egypt and Wadi Halfa, it is now possible to make the journey from London to Khartum in nine and one-half to ten days. The gauge of the road is 3'-2 feet, and the trains are fairly fast and comfortable, with modern sleeping and dining cars, and first, second, third and fourth class carriages. Some American locomotives are used and have given very good satisfaction. At Atbara Junction, on the main line to Khartum, the Nile-Red Sea Railroad, which is 335 miles long, branches off to Port Sudan and Suakin. The construction of this road was of far-reaching importance, because it broke down the barrier of the eastern desert and brought the Sudan in touch with the sea, thus providing an easy outlet for the products of the country.

Africa is no longer a black spot on the map of the world. The white man's push and go have penetrated it with railroads and steamboats and telegraphs and telephones and peopled it with great states and cities from Egypt to Cape Palmas on the Atlantic coast line and from Sierra Leone on the west coast to the headwaters of the Nile in Central Africa. Vast agricultural and mining enterprises have uncovered fabulous wealth for the white man.

So far no black man has loomed large in Africa as leading or keeping abreast of the white man's development of the country. Will he catch the white man's spirit and "get a move on him" before it is too late, or will he slumber and stumble and die by the way as the Indian races of the American continents have done in the past three hundred years?

We have never understood why Liberia

the black American republic on the west coast, with a magnificent territory rich in agricultural, forest, mineral and other resources, should stagnate in poverty and wither in indolence. Dr. Blunden once said, "Africa is the dry nurse of lions." It seems now to have become the wet nurse of white men and the dry nurse of black men. Let us hope for a better future for black Africa than is now written in the signs of the times or since its lingering glories were wiped out in Egypt by the conquering Roman Caesar, who, like Carthage and Hannibal, are dead.



*Ming News* 9-23-13  
Guardians Refuse to Appoint  
Negro Physician.

London, Sept. 18.—The "color line" is not often drawn in England, but the Camberwell Poor Law Guardians to-day declined to appoint a negro as district medical officer on the ground that the poor were very fastidious in such matters.

It was admitted during the session of the guardians that the negro doctor's qualifications were better than those of the other candidates, and some of the guardians wanted to treat him as a "brother." The majority of the guardians, however, supported Dr. Robert Capes, who opposed the appointment of the colored physician. In doing so he said:

"In plain English he is not a suitable doctor for a post of this sort. The poor are a great deal more fastidious than people imagine. They would refuse to be attended by a man of color."

#### CONTESTING THE NEGRO'S RIGHT TO EXIST.

*Freeman* 3-22-13  
A publication of London, England commenting on what it chooses to call "The Black Peril," in a recent issue had the following to say:

"The wave of indignation now sweeping over the United States against the recent marriage of Jack Johnson to a white girl in Chicago, is nothing compared to the storm which will burst in this country if Englishmen do not speedily awaken to the real peril of the black invasion which has been going on steadily for the last two years.

"London is a paradise for the black man, and the American Negro has found it out. Every ship from the other side brings fresh arrivals to swell the large colony already here, where they are treated on an equal footing in lodging and boarding houses."

Rather a strong note from "merrie" England, but the expected, nevertheless. The black man's fight is around the globe, a fact we have been trying to make plain for years. Well, we are here, and not at our own solicitation. Evidently he who had the ordering of things meant for black man to dwell on the face of the earth. If it is said that the original intent was for each race to occupy its own zone, it can also be said that the white folks were the ones who thought to change things. America must go to Africa to bring in black folks. England is puddling about in Negro affairs in Africa, bossing them about, and now the thing is not liked. The Negroes are right in the matter. Shakespeare says that he is armed who has his quarrel just. The world seems to be contesting the black man's right to exist. But some how we will manage to be on the scene when it's all said and done.

## A NEGRO ELECTED MAYOR IN ENGLAND

### WINS BY A MAJORITY OF ONE VOTE

London, Nov. 10.—The Borough of Battersea, which is represented in the House of Commons by John Burns, the labor leader and President of the local Government Board, has elected John Richard Archer to be its next Mayor.

The Mayor-elect is a Negro, born in Liverpool, and is one of the leading photographers in Battersea. His father is a native of Barbadoes, B. W. I., who settled in England over 35 years ago.

This is the first time that a Negro has been elevated to such high honor by the elective franchise of a British Municipality.

Battersea has a population of about 200,000, the majority of whom find employment either on the docks or in the large factories in the city.

#### NEGRO CANDIDATE FOR MAYOR IN LONDON

Special to THE NEW YORK AGE, 11-6-13

LONDON, England, Nov. 4.—It is quite probable that the first Negro Mayor to be elected in London will be J. R. Archer, who is the Progressive candidate for the mayoralty of Battersea.

Mr. Archer has been a resident of Battersea for twenty-four years, for the last eight years being engaged in the photographic business. He is very popular, and the indications are that he will be elected. His wife is a colored woman.

According to report one John Richard Archer, Negro from Georgia, has become mayor of Battersea Parkroad, London, England. The following note is also in circulation.

Refined, well educated, learned in the political and social history of England, popular with all classes, he was selected to run for mayor. He was elected and became the first man of color to be elected to such a high office. England is recognizing him as a man. He has a white wife, yet both are entertained by the cream of English society and nobility. He educated himself at Manchester and studied the profession of photography. He made it a success and became the

leading business man of Battersea Parkroad. The citizens of this borough, in looking for a man to run for mayor, found no better person than Mr. John Richard Archer.

The birthplace of the Negro mayor of the London borough of Battersea is already a mooted question. Some publications have it that he is a United States Negro from the State of Georgia. Others have it that the new mayor is John Archer, who was born in Liverpool, his father being a West Indian and his mother an Irish woman. We hope that it will not turn out that the whole business is more or less mythological.

#### FIRST NEGRO MAYOR ELECTED IN LONDON

Cable dispatches from London state that John Richard Archer, the Negro candidate for Mayor of Battersea, a borough of London, was elected to that office in the election held Monday, November 10, by a vote of 30 to 29. He was the candidate of the Progressive party.

Mr. Archer is the son of a West Indian Negro and his wife is an accomplished colored woman. He is a photographer and has been conducting a studio in Battersea for eight years. He has been a resident of the borough for twenty-four years.

This is the first time in the history of England that a Negro has been elected Mayor of a London borough.



HON. JOHN S. ARCHER

who was recently elected mayor of Battersea, England, a city of over 200,000 population.

An Inspiring Message from the Mayor of Battersea.

Judge Robert H. Borden of the Municipal Court, is in receipt of an illuminated Christmas card from His Honor, John Richard Archer, the newly-elected mayor of Battersea, extending the compliments of "The Mayor and Mayoress of Battersea, N. W.," with thanks for congratulatory expressions sent by Judge Terrell a short time ago. As everyone knows, the Mayor of Battersea is a colored man, and a speech delivered just after his election, indicated that he is not ashamed of the fact. Color was not an issue in the

mayoralty campaign, but Councillor Archer does not disguise his satisfaction that it is possible for a man of color to win high honors on his merits as a civic and economic factor of a community made up largely of whites. The card received by Judge Terrell bore this significant verse, an original production by Mr. Archer himself:

"God will not ask thy race,  
Nor will He ask thy birth;  
Alone will He demand of thee  
What hast thou done on Earth?"

Mayor Archer of Battersea.

The STAR OF ZION is the happy recipient of the following letter and clippings from the Rev George Penman, the distinguished Wesleyan minister who so nobly supported Dr. Price years ago when in England. Mr. Penman is a staunch friend of the American Negro and a constant reader of this paper. The election of a Negro mayor in a city of two hundred thousand has brought forth much comment on this side of the Atlantic and doubtless our readers will appreciate the references of this English friend of the race. Here is Mr. Penman's letter and the newspaper clippings referred to:

29 Leander Road,  
Thornton Heath, England.  
14, November 1913.

To the Editor of the STAR OF ZION:—

Dear Sir:

I enclose you cuttings from one of our London daily papers, containing an account of the election of a gentleman of colour to the Mayoral office of Battersea one of our London Boroughs.

Mr. Archer was believed to be the first man of colour to fill the office of Mayor in England. This appears to be a mistake judging from the small cutting enclosed. Thetford, in Norfolk is a small town, with a population of about 4,000. Battersea has more than 200,000. I presume that the opposition to Mr. Archer is political rather than racial. He is a good liberal, so the Tories voted against him.

Very few English people would object to a man of colour filling any office if he has capacity and character. I could give ample evidence of this if it were necessary.

I get the "STAR" every week and value it much. Please give

my kindest regards to Bishop Hood, Clinton, and Caldwell, any other members of your church whom I have met in England or America. And to Mrs. Price, widow of Dr. Price, whose friendship I much valued. I have long desired to see Livingstone College but, as I am in my eightieth year, I am likely to die without the sight. But my interest in the colored people of America will end only at my death.

Yours faithfully,

George Penman

COLORED MAYOR AT BATTERSEA.

ELECTED BY A SINGLE VOTE.

(Daily Chronicle, London Tuesday, Nov. 11, 1913.)

By a majority of one—the voting was 30 to 29—the Battersea Council yesterday elected a coloured man, Mr. John Richard Archer, to fill the mayoral chair for the coming year.

Keen interest was taken in the contest owing to the fact that this was the first time in municipal history in this country that a man of colour had been put forward for the position. The new Mayor was the candidate of the Progressives, who have a slight majority in the council. He was proposed by Mr. Willis, who said Mr. Archer was well known and was admired by all with whom he came in contact. He had resided in Battersea for more than 20 years, and was a prominent speaker on municipal and political subjects. He was also a member of the Wandsworth Board of Guardians.

Mr. Haythorwaite proposed the election of Mr. W. J. Moore, and Mr. Marsin seconded. On a vote Mr. Archer was elected as stated.

Mr. Archer thanking the council said, he was a man of colour, and many things had been said about him which were absolutely untrue.



A member interposed with a question as to where Mr. Archer was born, and this drew from Mr. Archer the remark that the council ought at least to respect him now that he was elected. He desired the same respect as that given to a white man.

Mr. Archer went on to say that he had been charged in the Press with not being of the superior race. He was the son of a man born in the West Indies. He himself was born in Liverpool, and his mother belonged to one of the greatest races of the world—she was an Irishwoman. (Cheers.) There was not, therefore, so much of the foreigner about him after all. He was a man of colour, and proud to be one, and he would not change if he could.

He hoped he would have the co-operation of both sides of the council. His election that night meant a new era; and they had made history. For the first time in the history of England a man of colour had been elected as mayor of an English borough. This would go forth to the coloured nations of the world, and they would look to Battersea as having shown an absence of prejudice and having recognized a man for what he had done. (Cheers.)

FORMER COLOURED MAYOR.

Thursday Nov. 13, 1913

The Statement that Mr. Archer, the new Mayor of Battersea, is the first colored man to be elected a Mayor in this country is said to be incorrect. The Borough of Thetford, Norfolk, in 1904, elected Mr. Allan Glasyer Minns, a native of the West Indies.

France has enlisted 140,000 black soldiers. It is now up to Carolina Cole to call out the guard and declare France under martial law.

Admission 3-16-13  
LONDON HO. 7-14-13

A cable was published in a newspaper a few days ago to the effect that several colored people were refused at quite a number of London hotels. Our people should not be deceived by fables which seem to be sent out regu-

larly at this season of the year. There is something underneath these cables. It is well known that no person can secure a place in a London hotel in June and July, which is known as the "Season," unless arrangements are made many weeks in advance. During the months of June and July all of the hotels are crowded to their fullest capacity. Many whites are refused. We suspect that there was no color discrimination and that those who sent these reports sought to influence hotels of the United States against colored people.

## PREJUDICE GROWS IN LONDON

Rev. Richard M. Bolden and Prof. James Eichelberger Refused Hotel Accommodations—Prejudiced White American Carries Deadly Germ Wherever He Goes. 7-3-13

Special to THE NEW YORK AGE.

LONDON, England, July 1.—The Rev. Richard M. Bolden, former pastor of the Mother Zion A. M. E. Zion Church, New York, who is on his way to Zurich, Switzerland, to attend the World's Sunday School Congress, was subjected to as much prejudice in this city as they could have met with in any Southern State in the United States, being refused accommodation at several of the leading hotels of London because of his color.

The Rev. Mr. Bolden, in company with Prof. James Eichelberger, Jr., principal of the Waters Institute, Ark., reached London Sunday and endeavored to secure hotel accommodations. Refusals from hostleries applied to caused them much inconvenience and humiliation. This was a source of surprise to Mr. Bolden and his companion, as they had not expected to receive such treatment in London.

They finally secured accommodations at a hotel which received them regardless of their color and at which they were comfortably cared for. Mr. Bolden is being sent to Europe by his former congregation and will be away from the United States about two months.

## NEGRO INVASION FEARED

1-14-13  
London Hears That Colored Folk Are Flocking There for "Race Equality."

London Jan. 8.—The Evening Standard gives prominence to a warning by an anonymous manager of a London detective agency of the danger of "an invasion of England by Negroes, especially American, which has been proceeding steadily for two

years."

This agency says that its investigation of the white slave traffic has brought it into contact with Englishmen's traditional intolerance of the differences of color, race and creed which has blinded them to the danger which is now threatening them.

"London is the paradise of the black man and the American Negro has discovered this fact. Every ship from the United States brings fresh arrivals to swell the large colony which is already here, where they are treated on an equal footing at the lodging houses and boarding houses and sit at the same table with whites.

"For the first time in their lives they are permitted to mix with white women on social equality. This has created a grave peril which is becoming worse every day."

The agency report draws an ugly picture of the Negro character and referring to the Southern States of the United States says:

"Lynching seems to be the only way to prevent the wholesale commission of crimes against womanhood by modern Negroes, because fear is the sole restraining influence they know."

GOT THE "BLACK SCARE."  
Great Britain is said to have the "black scare," owing to the "hordes" of blacks that are now living in London. Most of these are Indians or

West Africans, although there are several thousand American Negroes who are now making London their home. We think that the number of American Negroes living in that city is exaggerated. However, we are satisfied that there are enough dark people in London to cause the oldest inhabitant to sit up and take notice. And they are beginning to take notice over there, they are beginning to be apprehensive of the result of all of this freedom of the town extended to all races. The opposition is not alarming at present because London is a very big town. It readily swallows "up" the dusky citizens and forgets them. A few are raising a howl. It is said that these are mostly Britishers, who have returned from Africa.

In a previous issue we asked, was the white man fair? Here is an illustration that adds interest to the argument. Great Britain and the rest of them go out of their way to cultivate the acquaintance of the barbarians. They are not content until they corral them, governing them with more or less power and show of authority. They introduce schools and religions among them, teaching them the brotherhood of man, leading them to suspect that they are a part of the human family, and as such have rights in common.

We, too, are of the opinion that

crude Negroes or crude any kind of folks have no place in polite society. But it seems to us that there should come a time when superior classes should be superiorly recognized. That is to say, they should be considered in all ways by the laws, at least, leaving it to private opinions as to their exclusion from society or to forestall mixed marriages.

## PREJUDICE IN S. AFRICA

English Writer Tells of Conditions Which Are Worse Than Exist in the Most Radical Southern States in the United States. Age 3-27-13

The London Star recently produced an article which originally appeared in the Contemporary Review in which William Stretford tells of the prejudice existing against the black and half-caste population of South Africa. Judging from what the English writer has to say on conditions in South Africa the Negroes of South Africa are persecuted worse than members of the race in the most radical Southern states.

Mr. Stretford is quoted as saying:

"If a man of color, however eminent—and Dr. Booker Washington is one—wished to enter and live in the Transvaal to-morrow the following conditions would confront him:

"As colored and not a pure native, he would escape certain disabilities. He would be free from the tyrannical and wasteful Pass Law. Britain contrives to hold India without a Pass Law, but the South Africans have so far failed to administer their small affairs without this wretched instrument of oppression.

"He could not buy a postage stamp at the ordinary counter of the G. P. O. He must go to a room underground.

"He could not walk in the public parks, kept up partly by means of his money paid in rates.

"He could not watch a game on the sports grounds.

"If his white father had died there and slept in the white cemetery, he could not visit his grave any more than he could have followed his remains to the grave on the day of his funeral.

"If he walked on the public sidewalks, it would be at the risk of arrest, and fine or imprisonment.

"If he boarded a tram, and a drunken white man called for his removal, he would have to leave the car, or he would be thrown off it.

"He could not ride in a cab except a second-class one.

"He could not dwell where he willed, subject to good behavior, nor could he buy any house he wished for, among those for sale.

"If he were in the last stages of

disease and destitution, in a country without workhouses, but for private charity he must die and rot by the wayside, for he could not claim to enter the Chronic Sick Home maintained and administered by the State.

"What is to be done? It is for the South African to decide. Britain, directly, can do little or nothing, though the British Government acted really imperially when, some time ago, it carried out a sensational deportation in East Africa, and, through Lord Gladstone, substituted trial by judges and assessors for trial by jury in Rhodesia in native assault cases. If there were likelihood of further imperial guarantees of South African loans, British opinion might then make itself felt, but there is not. "British statesmen and British publicists should warn South Africa that the democracy of Britain, growing stronger daily, will tolerate no expenditure of British money or British troops should South Africa's policy entail such results as such policies usually do soon or late entail."

## FRANCE HELPING YOUNG COLORED MEN.

The Paris correspondent of the New York Journal of Commerce says, that at the distribution of prizes at the Sorbonne, among the colleges belonging to the university, one of the three principals, that of Latin composition, was awarded to a mulatto youth, a native of Hayti; and the first of Greek composition to another Haytian, quite black.



# Race Problem - 1913

## Europe

### FRANCE'S NOT FIRST

#### BLACK ARMY TO BE USED BY EURO-

PEANS  
Seattle Wash.  
4/17/13.

It is difficult to get accurate information about the black army of France for the war office is very reticent on this subject, but there is no question that, in case of need, France would use her black regiment in European war against white men.

As precedents, there are William of Orange's black regiment when he landed in England; Maurice de Saxe's black troops at Fontenoy; the black battalion under Murat in the Russian campaign, and the French black troops in Guadeloupe, who fought the English. At the present time it is understood that the Senegalese army is well over 50,000 strong and could be doubled very quickly. There are also regiments from the Soudan, from Dahomey, from the Congo, from French Guinea and the ivory coast, Algeria, Tunis and Morocco.

A French military authority, Gen. Bonnal, estimates in a document, which is filed at the French war office, that a division of 10,000 blacks offered by Frenchmen, could make a breach in a German line of battle of two or three miles and push them back, scattering infantry, cavalry and artillery, after French troops had prepared the way for them.

#### ENGLISH CHURCH CLERGY BLOT OUT COLOR LINE

The Savannah Tribune Unanimous at Congress Urging Equal Treatment Every Way for Black and White

Oct 18. 13.  
Southampton England, Oct. 2.—To-day's session of the church of England Congress was devoted to discussions upon the color question. A large number of divergent

opinions being expressed by laymen and clergy.

Sir Sydney Oliver, formerly Governor of Jamaica, said that in mixed communities negro phobia is one of the most active sources of danger and a steadfast exclusion from public policy of all questions of race discrimination is to be found only in communities where a wholesome, hopeful equilibrium has been attained.

"My study of the conditions in the United States," said Sir Sydney, "has brought me to the belief that no solution of the American color difficulties will be found except by resolutely disclaiming the color line and the race differentiation theory."

The Earl of Selborne, formerly Governor of the Transvaal and Commissioner of South Africa, told the Congress that backward races cannot exist permanently in independence side by side with a civilized race. He believes that effective control by the civilized race is necessary and that natives unfit to vote ought to have constitutional means of expressing their grievances and wants.

The clergy were unanimous in insisting upon the unity of mankind and equal treatment in all respects for black and white.

### BLACK FRENCH REGIMENTS

#### TO BE QUARTERED IN PARIS

Mont Adw. 7-27-13

Innovation Promises to Be Popular, As Negroes Are Well Liked

PARIS, July 26.—Black regiments of the French Colonies will henceforth be quartered in Paris during their enlistment. M. Etienne, the Minister of War, has announced the change of plan in putting into operation the government's three-year military service bill.

The innovation promises to be popular, as negroes, especially black troops, are well liked in France. Regiments of negro soldiers will be brought in for service in the mother country from the colonies of Martinique, Guadeloupe, Reunion Island and Guiana.

Tardy recognition of the heroism of

an old bugler named Rolland, the last survivor of the battle of Sidi-Brahim, will be bestowed upon the veteran, whose age is now ninety-two years. Rolland was taken prisoner, and with wounds bleeding arraigned before the Arab Chief, Abd el Kader.

The French were making a desperate stand against superior numbers. The Arab commander ordered Rolland to sound a retreat. He brought the bugle to his lips and with his waning strength sounded the charge. The French troops responded and carried the day.

The decoration of the Legion of Honour will be conferred on Rolland the government, upon the recommendation of the Aveyron General council.

### NEGRO CHOSEN MAYOR

#### BY AN ENGLISH TOWN

Second Time in the Country's History West Indian Has Reached That Position.

12/17/13  
London, December 6.—While Battersea has been electing a colored man to be its mayor, the second time in the history of the country that a native of the West Indies has reached that position, some of the provincial towns have either declined or placed obstacles in the way of workingmen who aspired to the chief magistracy of their towns.

The most noticeable case of the rejection of a workingman candidate occurred at York. Here, as in all English cities, the mayor is elected by the city council and invariably the senior alderman is chosen. At York Alderman J. H. Hartley, the senior member of the board of aldermen, a railway shunter was by all precedents of the council entitled to the position and he was actually offered and had accepted it. When the council met to ratify the election, however, the unionist members offered a candidate in his place, and succeeded in defeating the workingman choice. This was in spite of a resolution passed at a great mass meeting of the citizens calling on the council to adhere to its original decision. As a result the laborites throughout the country are charging the members of the York city council with a downright act of snobbishness.

In other towns, notably Bradford, Yorkshire, where a workingman elected to the city council was dismissed by his employers, and Warrington, where the new mayor received similar treatment, certain classes have been showing their objection to workingmen gaining ascendancy in civic affairs.

The colored mayor of Battersea is John Richard Archer. He is the son of a West Indian, but was himself born in Liverpool. His wife, who is colored, is a native of Canada. Archer was elected by the votes of the progressive or liberal members of the Battersea council.

#### WELL QUALIFIED OFFICIAL.

Business and Social Duties of Mayor Archer of Battersea, England.

The high honor of being received by the king as an official is always an item of more than ordinary interest

to those whose good fortune it may be to preside over any of England's possessions or the various boroughs of London. John Richard Archer, who was recently elected mayor of Battersea, will receive all the consideration and courtesies usually accorded to an official of his rank. Mrs. Archer, wife of the mayor, will also share with her husband the honors of his office. They will be received by the king and queen at social functions on equal terms with other officials.

The social functions given at the Mansion house by the lord mayor of London are among the most important. That Mayor Archer will measure up to the dignity of his office is not questioned, as he is known to have splendid ability and fine social manners. Then again, he is well versed in the requirements of his office.

A remarkable feature of the campaign which Mr. Archer won was the fact that no contestant for the office mentioned Mr. Archer's color in a stump speech. But since the election Mayor Archer said in a speech: "It is a victory such as has never been gained before. I am a man of color. Many of the things that have been said about me, however, are absolutely untrue. I have been charged with not being of the superior race, and it behooves you to show that you do belong to the superior race."

"I am the son of a man born in the West Indian islands. I was born in England, in a little, obscure village probably never heard of until now—the city of Liverpool. I am a Lancastrian bred and born. My mother—well, she was my mother. My mother was not born in Rangoon. She was not Burmese. She belonged to one of the grandest races on the face of the earth. My mother was an Irishwoman."

"So there is not so much of the foreigner about me, after all. They have said I am a man of color. I am. I am proud to be. I would not change my color if I could. Is it true that 'east is east and west is west, and never the twain shall meet'? Why, not so long ago you were breaking your necks to put the wedding ring on the finger of the east—to make an alliance with Japan."

"You were very glad to ally yourselves with Japan, and you only enter into an alliance with people you think your equals. Just ten years ago Allan Glasyer Minns, a full blooded colored man, was elected mayor of Thetford, County Norfolk. Both his parents hailed from the West Indies, and he was born and educated there."



MAYOR AND MRS. J. R. ARCHER.

### THE BLACK ARMY OF FRANCE.

How the Black Soldiers of the French Army Were Feted at Paris During the Celebration of July 14th, 1913—Translated from "The Illustration" of Paris by E. Jerome Adams—A Remarkable Appreciation by the People.

Our Black Army, who for long years, and are still our chief element of offense and defence in that great Africa where men are always fighting, are now our guests and the heroes of the hour



in this Paris whose population know so well how to appreciate the joy of our children. Our and where it is done better than anywhere else on earth.

These Black "Tirailleurs,"—Sharpshooters—who are under the command of General Gourand, are freshly arrived from Morocco.

#### **Mothers and Their Children.**

These Black "Spahis" are now every day in every part of the French capital the joy and the happiness of our children and their mothers who accompany them to see France's black soldiers whom she loves so well. These men are Negroes of French nationality and are the bravest men in the world.

#### **Acclaimed with Frenzy.**

They were acclaimed with Frenzy at the review when they filed past 25,000 strong as one man. In a thousand ways the great French population manifested its popular sympathy and enthusiasm for these fine bronze soldiers, nearly all of whom were decorated with the French Military Medal of the Colonies, and they never ceased to interest the Parisian crowds by their picturesque "silhouettes" and their martial attitudes; and with their naive astonishments and surprises and joys at the marvels of our one and only Paris; for example, during the review when they saw a dirigible balloon pass overhead, their astonishment and marvel were astonishing to behold—because these are the things that the African always exhibits openly in bright smiles of delight that causes his mouth to open and show most magnificent teeth that would be the envy of many Europeans.

#### **Invite Them to Dine.**

These fine fellows are the de-

light of our feminine population and the joy of our children. Our women, when meeting them on the streets and the boulevards of Paris in uniform take possession of them unceremoniously and invite them into their homes to meals, into cafes, into restaurants where they are gorged with the good things of the land; they can even be seen talking publicly with them on benches in the streets for the Parisians all desire to have a chat with these brave black fellows, who notwithstanding their wild life and savage surroundings to which they are accustomed in the wilds of Africa, were better behaved men than the majority of Europeans.

#### **Every Family Had One As Guest.**

It was amusing to see how our French women and children claimed their acquaintance without the slightest hesitation solely upon the recommendation of their uniforms; nearly every family in Paris had at least one black soldier as a guest nearly every day, and the Parisians vied with each other to render their stay in Paris agreeable—because in time of war these black men would be one of the best fighting factors in the French army.

It is because of their known bravery and fidelity that the republic is thinking of retaining a regiment of them in Paris because these black men are faithful unto death, and can be more depended upon in a critical moment than their white brethren—for these fearless black fellows give up their lives most willingly for "Honor et Patrie."

#### **Exclusive Military Club.**

"Le Cercle Military,"—(Military Club) of Paris, one of the most exclusive clubs in France,

where all of the officers of the highest rank from the minister of war down are members;—this interesting work of Monsieur Reme Thorel, and which has no superior in any country in the world—gave a reception in honor of these black soldiers, at which General Michel, military governor of Paris, presided, assisted by General Dodds. Some of these black heroes of France, accompanied by their officers, attended this aristocratic gathering, and though simple private soldiers, were amused with cards, billiards, dominoes, and refreshments and were treated as equals by generals of the French army, colonels, lieutenant colonels, majors, captains and lieutenants;—from the minister of war down they were received as brothers in arms, and as men whom France was overjoyed to honor. The height of enthusiasm was reached when on Tuesday night the native music of the "Tirailleurs," "La Nouba," which had been heard once before with its curious instruments, was again heard in a concert during the garden party given by the president of France in the grounds of the Elysee, after which the black troops quitted the Elysee and went to the military school, where they played several tunes, then they crossed Paris followed by an enormous crowd and retreated into their quarters, where they were for the time being lost to view, leaving the Parisians in the street stirred up to the highest pitch of enthusiasm and affection for the black soldiers that France loves so well and who are dear to the hearts of the French people.

## **THE BLACK LEGIONS OF FRANCE**

**A**N AMUSING FEATURE the eternal squabbles that are going on between France and Germany lies in the fact that the Berlin Government eyes with deep resentment the possession by France of what the Germans style a "foreign legion." Germany has never been wholly successful in Germanizing Africa. The history of German colonization in the districts which have been made famous by the heroes of European adventure has been admittedly a history of disaster and failure. France, on the contrary, has recruited her armies from the Sahara and has made from Algerian mercenaries soldiers that fearlessly confronted the finest forces of Europe. It is only just to the most prominent military journalist of Germany to say that he has always stated his views frankly on this subject. General Von Bernhardt is a man of strong and patriotic convictions. It is not too much to say that he has largely dictated the military and naval policy of Germany for the last twenty or thirty years. He is a regular contributor to the *Deutsche Revue* (Berlin), and in one of his recent articles he says that "no one ought to believe in the pacific protestations of France." While he acknowledges that France has strong reserves in the dark races of Africa he adds that "her army there is by no means ready for a struggle with us." Russia, too, he declares to be in a "condition of uncompleted preparation," and he reminds us that "the fear of a general revolutionary conflagration cripples every national effort at military efficacy."

While General Bernhardt thus rather despises the black contingents of France, another German officer of distinction, Alfred Brensing, writing in the *Magdeburger Zeitung*, insists upon the necessity of maintaining in the Mediterranean a strong fleet of German war-ships to intercept the North African troop-ships which, supposably, are to bring contingents to support France in war against her European foes. This doughty warrior tells Germany:

"We must have a strong fleet in the Mediterranean. The French military law of three years constitutes a distinct menace of war. Sooner or later, we may expect an explosion in France whose results will be a war of revenge against Germany. The aim of our military authorities should be to prevent the transport of two corps of the Army, 65,000 men, from Africa to France. The French have no ship of war which can compete with ours. France could not therefore destroy our naval divisions in the Mediterranean, which of course would be supported by the swift war-ships of Italy. Neither could the French fleet be depended upon for defending the transports from Africa. The transfer of the African regiments to France would be a slow process, and it is not likely that more than fractions of the two army corps could be landed in France."

Then comes the question whether France, thus divided by her enemies, African mercenaries on the South, and native soldiers on the North, can look to England for help. He replies in these long-sighted terms:

"If you ask whether England would go to the aid of France, I must reply that it is exceedingly doubtful. The danger which England would run of losing Egypt, Australia, and New Zealand through the power of the German Fleet, ever growing in importance, makes people think. This danger is by no means misunderstood in England, and the consideration of it has recently made English statesmen consider the advisability of coming to some sort of an entente with Germany."—Translations made for THE LITERARY DIGEST.



# Europe Native West Indian Elected Mayor In Provincial Town of Battersea Advertiser 12-7-13 In Contrast to This Action, Other Provincial Towns Have Declined to Place Workingmen in Similar Position or Placed Obstacles

LONDON, Dec. 6.—While Battersea has been electing a colored man to be its Mayor, the second time in the history of the country that a native of the West Indies has reached that position, some of the provincial towns have either declined or placed obstacles in the way of workingmen who aspired to the chief magistracy of their towns.

The most noticeable case of the rejection of a workingman candidate occurred at York. Here, as in all English and low pressure turbines to the con-lish cities, the Mayor is elected by the City Council and invariably from high to low pressure. This time the Senior Alderman is chosen. At the same time, the waterworks, a railway shunter, was by all means made for going astern. Each of the precedents of the council entitled the four propeller shafts has an independent turbine for this purpose. There will be over a million turbine blades in the engines, which if placed end to end would reach more than 140 miles.

In other towns, notably Bradford, Yorkshire, where a workingman elected to the City Council was dismissed by his employers, and Warrington, where the new Mayor received similar treatment, certain classes have been showing their objection to workingmen gaining an ascendancy in civic affairs.

The colored Mayor of Battersea is John Richard Archer. He is the son of a West Indian, but was himself born in Liverpool. His wife, who is colored, is a native of Canada. Mr. Archer was elected by the votes of the Progressive or Liberal members of the Battersea Council.

The Rosyth Naval Base, which England is building at immense cost to harbor her North Sea Fleet and better enable her to meet any attack from Germany, will be completed a year ahead of contract time.

Commenced in 1909, the contractors were given until 1916 to finish their work, but it is now announced that the base will be ready for use in 1915, although many additions have been made to the original plans. The original scheme called for a high level main basin covering fifty-five acres, with an entrance lock from the fair-ly way enabling ships to pass out and in at all states of the tide; a dry dock 750 feet long by 110 feet wide; a submarine tidal basin; workshops and offices, and electrical power and pumping stations. To this was added another double dry dock and a third dry basin. Besides, a new town is being built for a population of 80,000 per-

The turbines for the new Cunard liner "Aquitania," which weigh about 1,400 tons and are the largest ever constructed, comprise the latest ideas in marine engineering. Thousands of pounds were spent in experimenting, and full use has been made of the experience gained by the company in the construction and running of their other turbine ships, the "Carmania," "Lusitania" and "Mauretania." In the case of the "Aquitania" an exceptionally high degree of economy is maintained by passing steam successively through high pressure, intermediate pressure, and low pressure turbines to the condenser, instead of as formerly, direct by the City Council and invariably from high to low pressure. This time the Senior Alderman is chosen. At the same time, the waterworks, a railway shunter, was by all means made for going astern. Each of the precedents of the council entitled the four propeller shafts has an independent turbine for this purpose. There will be over a million turbine blades in the engines, which if placed end to end would reach more than 140 miles.

A special feature is the arrangement made for going astern. Each of the four propeller shafts has an independent turbine for this purpose. There will be over a million turbine blades in the engines, which if placed end to end would reach more than 140 miles. The Railwaymen's Union is voting on a proposal to give notice of the termination of the Conciliation Scheme agreed upon by the men and the companies after the strike of 1911. The result will not be made known until the middle of December and then, if it is in the affirmative, a year's notice will have to be given the companies.

Nevertheless, the men and the companies are looking forward to it with great deal of interest, mixed with misgivings. The effect would be to open the whole question of the relations between the companies and their employees. On the whole the conciliation boards have worked well, or out of a total of 219 settlements, 104 were reached by mutual agreement without the assistance of an independent chairman appointed by the Board of Trade. The complaint of the men is that these independent chairmen are chosen invariably from the "capitalist" class and that they favor the companies as against the workers.

However, the real object of those who desire to abrogate the agreement is to obtain recognition of the union, which has gained enormously in membership since the Royal Commission rejected the conciliation scheme. The commission pronounced definitely against the recognition of the union, because the companies would not permit of intervention between themselves and their men on the subject of discipline and management. It is understood that the companies are now prepared to discuss the question of recog-

## STRANGE DOINGS IN LONDON TOWN.

The poison of American race prejudice is working powerfully in places where its presence was not heretofore suspected. The discomfort and humiliation experienced by the Rev. Richard M. Bolden of New York and Prof. James Eichelberger, Jr., of Arkansas, in seeking accommodations in London hotels, as reported in the last issue of THE AGE, are significant, because such a condition did not exist prior to July 4, 1910, when Jack Johnson whipped Jim Jeffries in the Reno prize ring and the white world-wide denunciation of the fact that a black man should whip a white one.

The fact of the matter is, the black race cannot be made to fall on the rise of a black prizefighter, and the white race cannot be made to rise on the fall of a white prizefighter, unless the white race insists upon making color and brute prowess tests of manhood instead of good works. The white race seems to be trying to do that and will get the hard fall it is wrestling for. We sympathize with Dr. Bolden and his friend, but the British people who have come to sanction such treatment of Christian preachers and teachers need our sympathy most, and we emphatically deny it to them. In the language of the Scripture, "Let the sow return to her wallow and the dog to his vomit," as those of them of white America have done, and which we refuse to condone.

The American Negro need not be discouraged in the face of the race prejudice nightmare that has been drawn about him. Far from it; but he cannot afford to "dance and make merry;" the duty is upon him to front the situation as a serious man, thoughtful as a man, and not as a little child, thoughtless as a little child. The Jew has been doing it with more and more success for nearly two thousand years, and is still doing it. So can and must do the American Negro.

Gen. Mangin, Organizer and Commander of the Great African Force, Which France Is Raising, Tells of His Work. He Declares France Will Not Hesitate to Use the Blacks in Case of Need.

(Copyright, 1913, by Curtis Brown.) Paris, December 20.—On the 14th of July last the famous black contingent of the French army defied before the president and half a million people on the Longchamps race course. Their appearance was greeted with the same wild enthusiasm which manifested itself some six years ago when the first French military air-craft hovered and maneuvered over the assembled troops. This was the answer of the French nation to the recent formidable increase of Germany's fighting force. The French people realized that they possessed another immensely valuable adjunct for the future struggle—the "winning card," as they call it, in the great game of skill which they believe is to decide the fate of Europe.

As far as numbers go, the French know that they will always be inferior to their eastern neighbors, but they consider that valor and skill will make up for this deficiency. That a few regiments of black troops might well change defeat into victory, or transform the enemy's retreat into a disastrous rout, is admitted by all those who have first-hand knowledge of the French colonial troops. Colonel

Marchand, of Fashoda fame, recently said: "Every black soldier of France is a hero; he fights with the fanatical courage of the Mahometan, and can endure privations that would decimate white troops. Now that skill and discipline have been added to his native bravery, he is the most formidable fighting machine in the world. France will not hesitate to use these troops in Europe when occasion arises."

### Tribute to General Mangin.

At the conclusion of his speech, Colonel Marchand paid a glowing tribute to General Mangin, who has devoted his whole career to the organization and improvement of the French colonial army. It was General Mangin—then captain—who brought black troops to Paris for the first time in July, 1899. His men have the deepest affection for him, and he is still known as "le pere des tirailleurs." Without his energy and pertinacity the black army would still be what it was then—a small contingent of very uncertain value. By hammering away at the question week in and week out for six years, the French public was aroused from its apathy, and parliament took up the question. The result was the recent significant demonstration at Longchamps, and a coming increase of 20,000 men in the black army. Its founder's efforts were recognized by the commander-in-chief of the French army, who raised him from the rank of colonel to that of general, and awarded the native troops the mark of honor of which they had long been worthy—a flag of their own to fight and die for.

Speaking to the writer, General Mangin gave the following account of his work:

"In 1871, after signing the treaty of Frankfurt, France possessed 37,000,000 inhabitants and Germany 39,500,000. At the present time France has 39,500,000 and Germany 67,000,000. The population of France now remains stationary.

whereas that of Germany increases by about 1,000,000 a year. From a military point of view, this is a deplorable situation, and can only be remedied by incorporating in our army increasingly large numbers of black troops.

"Our colonies can give us an inexhaustible supply. The most noteworthy feat of colonization and civilization in the nineteenth century was the division of the Black Continent by the three great European nations. Thanks to the ability and tact of our pioneers, France has acquired the respect and affection of the best part—West Africa—with its population of 12,000,000. I have just returned from a long stay in that country, and am certain that we could get 40,000 volunteers a year from West Africa alone. The governor general of the country has just confirmed this in a letter to the minister of war.

### Blacks Are Liked.

"The warlike character of our black troops is well known. The Senegalian rifleman is now one of the most popular types, and his bravery is beyond comparison. He can march for incredible distances under a burning sun, bear hunger and thirst without complaining, and fight for three days without rest. Commanded, as they now are, by French officers, there are no troops in the world who could stand against them.

"They have often been reproached with having no initiative, but this little story shows that there is no foundation for this belief. In 1911, Captain Cazanajou and Interpreter Olive were sent on a mission into the district between the Niger and the Tchad with a small escort of Senegalian riflemen. They were ambushed by the sultan of Zinder and assassinated. The native sergeant and half a dozen men were also captured and put in irons. Corporal Kouby took command of the remaining eight men, and at once set about fortifying his camp. He repulsed two desperate attacks the next day, and threatened to burn down the town of 10,000 inhabitants if the prisoners were not set free. He set fire to some huts the same night, and the next day the sergeant and his men were liberated. A successful retreat was made to the nearest post on the Niger, 700 miles away, in 54 days.

"I could quote you many other cases proving that the black soldier has just as much initiative as the white, while he possesses other great qualities. He has no nerves, and can sleep at the word of command, even within sound of cannon. Now that armies maneuver for several days before getting into position, this is an invaluable quality. While civilized troops are losing their strength by the tension of their nerves and loss of sleep, these hardy sons of the desert are laying up a reserve of energy for the final charge upon which our fate, and theirs, may depend."

### Enthusiastic for Black Troops.

It is easy to see why General Mangin has succeeded in his patriotic task. His enthusiasm for his black troops amounts almost to fanaticism, and this is the only sort of enthusiasm that can overcome the inertia of French "administration," whose army of officials smothered any attempt to break away from the old routine.

Questioned as to the supposed "unwritten law" against employing black troops on a European battlefield, General Mangin said it was only an in-



vention of those who feared their intervention. "There are several precedents in his story," he stated, "William of Orange used black troops when he landed at Torbay on the 2d of November, 1688. Richelieu at the siege of La Rochelle and Maurice of Saxony at Fontenoy and Lawfeld. Napoleon quartered negro regiments all round the French coast, and they fought on the French battleships. And our regiments of Turcos, who fought so gallantly in the Crimea and Italy, contained many black soldiers."

"But even in France I have encountered considerable opposition. Inertia is often mistaken for prudence, and the term 'common sense' is often applied to that species of intellectual short-sightedness which cannot see a yawning precipice. But France is now alive to the threatening danger, and will no longer neglect its splendid reserves of fighting material."

#### Number of Black Troops.

"Can you give me the actual number of black soldiers in the French army?" I asked.

General Mangin smiled.

"You know," he said, "that our army is known as the 'great silent one.' I cannot give you the present figures, but I will willingly give you those of January 1, 1912.

"They are as follows:

First Senegal regiment .....	1,416
Second Senegal regiment .....	1,816
Fourth Senegal regiment .....	1,816
Total .....	5,048
Cavalry, artillery, sappers (Senegal) .....	1,722
Ivory coast .....	1,210
Mauritania .....	1,060
Timbuctoo .....	810
Zinder .....	1,020
Madagascar .....	600
Equatorial Africa .....	6,400
Algeria .....	810
Morocco .....	2,450
French Guinea .....	600

Grand total ..... 21,730

"Thus we had then a total of 21,730 men, but it has since been increased; I cannot say by how much, but the augmentation is appreciable, and we have been authorized to recruit 20,000 more in the next four years. We could, however, in case of need, raise 10,000 extra men in Senegal alone, in a few months."

"The writer has the highest authority for saying that France will use her black troops in any part of the world where she has her honor or interests to defend.

#### Heroism of Black Troops.

Maurice Barres, the eminent writer, academician and deputy, who has done much to popularize France's colonial army, at a recent dinner related the following anecdotes, illustrating, as he expressed it, "the heroism and incomparable abnegation of our black troops."

"Three years ago, at the taking of Kaml, on the Ivory coast, Lieutenant Kauffman asked for a man to reconnoiter a stockade which appeared to be abandoned. Trooper Baba Toure was the first to volunteer, and started to approach the stockade by creeping through the brushwood. He got quite close; there was no sign of movement. He crept to the outworks and stood erect. There was still no sign of life. He was just about to announce the

good news when he suddenly caught sight of about twenty of the enemy concealed in a trench. Twenty rifles were leveled at him. He might have saved his life by keeping silence, but that would have been a coward's part. He raised his own gun and fired, so as to clearly indicate the position of the enemy. Twenty shots rang out, and he fell, grievously wounded. Raising his head to catch a last glimpse of the men he had saved from slaughter, he saw that his action had been misunderstood. His companions were advancing to certain death. Raising himself, by a supreme effort, he offered himself as a target, and shouted: 'Keep back, savages here!' He fell again for the second and last time.

"Another admirable trait in the black soldier's character is his faithfulness in obeying an order. One of our old Morocco forts, Rottenbourg, contained a powder magazine. It caught fire through the carelessness of a smoker, and exploded. There were a number of killed and wounded, but when the officers reached the place the unwounded were still standing at 'attention.' One man in particular, a superb Bambara, was pacing up and down, musket on shoulder, on the edge of a yawning chasm hollowed out by the exploding powder. 'You're not wounded?' asked an officer. Saluting in irreproachable fashion, the Senegalian replied, as he had been taught, 'Nothing new!' It was discovered afterwards that he had been blown into the air, had fallen into the chasm, but had escaped injury in some miraculous way. He had, therefore, continued to keep guard as if nothing had happened."

#### Wives Go With Soldiers.

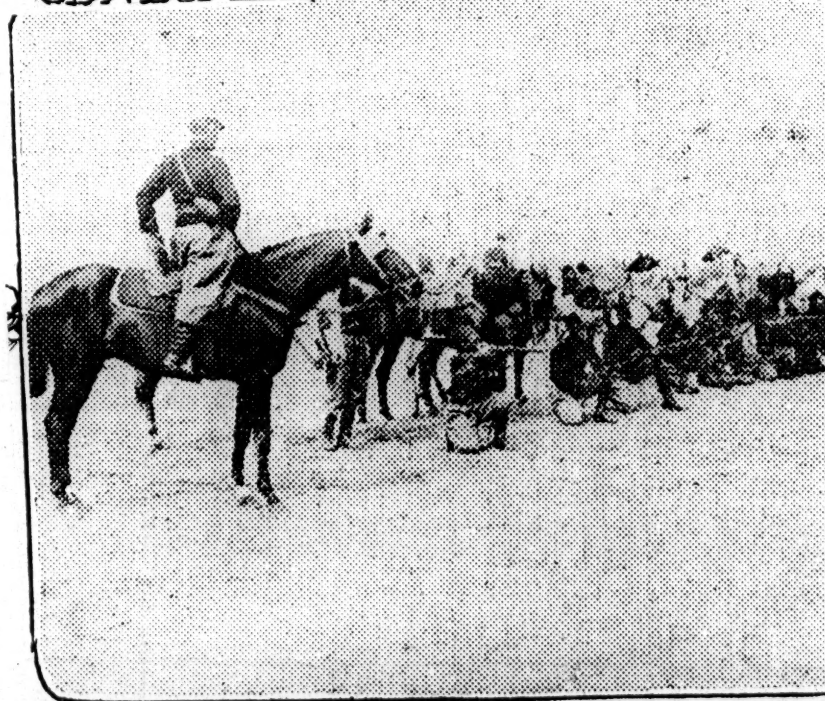
When they fight in their own country, these Hacks are always accompanied by their wives, who cook their husbands' food and nurse them if they are wounded. Once, in 1908, when General Mangin's brother was killed at the head of his men, the soldiers' wives opened the cases of cartridges and brought them up to their husbands in the firing line. Their timely action saved a general massacre, but a large number of the women were killed.

When Morocco has been completely conquered and pacified by France, she will have another inexhaustible recruiting ground for black troops—one which she cannot afford to neglect if she wishes to have a fighting chance against her aggressive neighbor. There are now, according to the latest statistics, 2,000,000 French families without children, and five times this number with only one child. By increasing the duration of military service from two years to three, and by reducing the age of enlistment from 21 to 20, the French government has imposed a very heavy burden on the nation. Any further attempt to increase it would lead to a revolution. The development of her colonial army is, therefore, her only way of salvation. Any other policy would be suicidal, and it is being vigorously pursued in spite of the imprecations of the German press against the use of "savages" in "civilized" warfare.

R. FRANKLIN.



SENEGALIAN RELEMEN



FRANCE'S BLACK ARMY





South America

## SAILORS FROM BRAZIL INSULTED

Stopped Over in Norfolk, Vir-  
ginia, and Were

"Jim Crowed"

Age 7-3-13

## DENIED ACCOMMODATION

Officers Were not Permitted  
to Eat in Public Eating  
Places of Town by Preju-  
diced White People.

## ADMIRAL IS A COLORED MAN

Brazilian Battleship Minas Geraes will  
not Leave for Home Until July 15—Vis-  
itors Entertained on Board Ship.

It did not take the officers and sailors of the Brazilian Navy, who are paying an official visit to the United States, very long to learn that race prejudice, based on color, runs rampant in this country. There is no such thing as the color line in Brazil and the swarthy-skinned visitors did not fully appreciate the meaning of the term until they came to America. On its passage to New York the battleship Minas Geraes anchored for several hours at Norfolk, Va. Brazil's sailors had not been in Norfolk twenty minutes before they were insulted and humiliated by prejudiced whites.

The first indignity to which the visitors were subjected occurred when the sailors boarded the street cars of Norfolk and were roughly treated because they violated the local "Jim Crow" laws. Not knowing that they were supposed to occupy but one section of a car the dark-skinned sailors took seats at random. Efforts were made to eject them and the street car employees and whites experienced no little difficulty as only a few of the Brazilians could speak English and did not know what the trouble was all about.

It is reported that the sailors misunderstood the motives of some of the whites in seeking to remove them

from the "white section," and for a time bloodshed was feared.

Even distinguished officers of the Brazilian navy were insulted while in Norfolk, having been refused accommodations in a number of the eating places of that city. The visitors left Norfolk very much perplexed, as they did not understand what their color had to do with cordial treatment especially as they are guests of the United States Government.

The battleship Minas Geraes is anchored at the foot of Seventy-ninth street, North River, and is manned by 250 men with eighty-one officers. Admiral Henrique de Coata, who is in charge of the Minas Geraes, is a colored man. Many of the officers and sailors are of a mixed parentage.

The Minas Geraes reached New York June 15 and will sail for Brazil July 15. The battleship has as its special guest Dr. Lauro Muller, Brazil's Secretary of State, who is making an official visit. When Elihu Root was Secretary of State he paid the Brazilian Government an official visit which the latter is now returning.

The officers of the Minas Geraes have had as guests on board the battleship representative colored citizens of New York, who have been royally entertained. The visitors have been recipients of much social attention.

In the past the narrow view taken by many white Americans on the color question has caused the United States to lose millions of dollars worth of business with the Latin American countries. The experience of the Brazilian sailors at Norfolk will not tend to bring about more pleasant relations between the commercial bodies of the two countries.



# Race Problem - 1913

## United States SLANDERING NEGRO IN PUBLIC SCHOOLS.

Is the Negro to be slandered by the text-books used in the public school of this country? Is the white child to be taught that the color of his skin makes him superior to the colored child? Is it the aim of our white educators to impress upon the minds of the colored youth of this country that he is forever destined to serve in the capacity of a menial, no matter how much education, culture and character he may possess? These questions present themselves for serious consideration in view of what seems to be a modern tendency to misrepresent and insult the Negro in some of our public schools.

In last week's issue of THE AGE was published an article telling of the indignation expressed by the colored citizens of Yonkers, N. Y., over the slanderous reference made to the Negro in the history which is used in the Yonkers' public schools. The pupils are taught that since time immemorial the Negro has been a hewer of wood and a drawer of water for the white man. The colored children inform their parents that whenever this untruthful reference is read in the class-room they are deeply humiliated in the eyes of the white children.

In a recent issue of the Cleveland Gazette the complaint was registered that in the Fourth Reader used in the Cleveland public schools the objectionable word "darkies" is used. The Cleveland Gazette published a letter in last week's issue, written by the secretary to the Superintendent of Schools in which he assured the colored citizens that no intentional insult to the race had been meant; that the article in which the word "darkies" appeared had been written by a Southerner.

Publishers of text-books and periodicals seem to labor under the impression that the Negro is callous to terms of derision and slanderous statements made concerning his people. For instance the Saturday Evening Post of Philadelphia does not hesitate to insult its large clientele of colored readers by using the terms "nigger" and "darky," although its editors have been repeatedly asked to refrain from so doing. The Cosmopolitan Magazine and other publications also evince a similar inclination.

It is noticed that pains are taken to

see that the American youth to-day is not taught in the public schools that the Caucasian has been in bondage, and that the white man has served in the capacity of a hewer of wood and a drawer of water. Nor is there ever an oversight in the publishing of the text-books in which the Irish, Jews, Italians and other races are disparagingly referred to.

There was published in the daily papers last week a dispatch from the South in which it was reported that the students of a Southern college had gathered up the school histories written by a Yankee and used in their college, and that they made a bonfire of the books. The students, it seems, took exceptions to the statement that Robert E. Lee and Jefferson Davis were traitors to the Government.

Very, very sensitive are many of our white Americans, the Southerner in particular, even when the truth is told. So if they express indignation and wax wrath over the truth, what should the Negro do, when the history taught in the public schools maligns his race and sets him in a false and prejudicial light before the world?

The revision of text-books, in so far as relating to the Negro in history, is in order.

## MORE ELOQUENT THAN PRACTICAL

Some Massachusetts Citizens  
Practice Not What

*New York Age*  
They Preach  
**EMPLOY WHITE HELP**  
11-13-13

Advocators of Fair Play For  
Negroes Show Their "Con-  
sistency" by Employing White  
Stenographers, Etc.

## SEVERAL CONTRADICTIONS

Worked For Election of Woodrow Wilson

## Now Looking For Financial Aid to Fight Segregation at Washington.

Special to THE NEW YORK AGE.

BOSTON, Mass., Nov. 11.—Now that the State election is over, Massachusetts is beginning to settle down to its usual routine of life, but this will not be of long duration, for very soon the municipal elections will be upon us.

We here in Massachusetts are rather full of eccentricities and contradictions. This is not only so with the Afro-American, but with our white brothers as well. Let me illumine this point. Not many moons ago a meeting was held in one of the important church houses protesting against the segregation of the race in the departments at Washington. There were important and eloquent speeches, but it so happens that not one of the individuals who spoke is setting an example in his own office or in his own business by employing colored people.

Strange as it may appear, the secretary of the "Prevention of Cruelty to Colored People in Boston," who was one of the most active figures in the meeting mentioned, himself employs a white stenographer or clerk, despite the fact that he himself is an Afro-American. In this instance the secretary of this organization not only equals President Wilson, but goes him one further. President Wilson and his associates at Washington do employ colored people and permit them to earn their bread and butter, but in the case of Mr. Butler Wilson, the secretary of this organization, he does not even give a colored stenographer or helper a chance to earn a dollar, which is worse than segregation.

Colored Lawyers of Boston Hire White Stenographers.

So far as a hasty investigation serves, not one of the fifteen or twenty colored lawyers in Boston employs a colored stenographer. They preach about segregation at Washington, but set the example themselves here in Boston. It should be reiterated that while the Wilson administration is in favor of putting Negro clerks off in a corner to themselves, nevertheless it does give them a chance to earn a living. Our friends, both white and black, here in Boston, of whom we have spoken, do not seem willing to give them a chance to earn a living.

Good friends of ours in Boston like Mr. Morefield Storey, Mr. Garrison, Mr. Pillsbury and others cannot understand what a rebuff they would give President Wilson and his cohorts at Washington if they were to set an example by employing a few colored men and women in their own offices. This is contradiction No. 1.

Now for contradiction No. 2. It is within the memory of many of the younger and oldest citizens of the "Hub" that one Trotter, together with Mr. DuBois and Mr. Waldron of Washing-

ton, was insistently active during the last campaign in advising all Afro-Americans to vote for Woodrow Wilson. He urged them to put him in office because it was said that he would prove the saviour of the Afro-American race.

It was often stated to Hon. Trotter by a number of citizens of Boston and Massachusetts that he was making a mistake in giving this advice, but Mr. Trotter replied that he had read ancient history and that he was a graduate of Harvard University, and that his advice ought to be taken. On many occasions Mr. Trotter passed the hat in order to further the cause of Wilson's election.

Now this same Trotter is on the back of every individual whom he can reach in Boston, and is occupying a goodly portion of his time in calling meetings at which the hat is persistently and regularly passed for the purpose of getting money to enable him to go to Washington to prevent Woodrow Wilson and his Democratic cohorts from turning Afro-Americans out of office and other wise humiliating them. So much for the contradiction No. 2.

Afro-Americans, however, here in Boston and elsewhere, are getting wise. It is not so easy to humbug them as years ago. They are becoming tired of Mr. Trotter and his ilk. They are saying in no uncertain terms that if Mr. Trotter's judgment was not good in advising Negroes to vote for Woodrow Wilson they cannot follow his judgment now to give him money to prevent President Wilson from doing the very things that Democratic administration objects to. **THE WORD "DARKIES" IN SCHOOL READERS.**

Harvey C. Smith, editor of the Cleveland Gazette, is having a tilt with the Board of Education of that city because the readers used in the public schools have in them the word "darkies." The author of the reading lessons in which the word occurs seemed to have had no idea of insult, as Mr. Smith speaks of the use of the word.

We mean to say that the author has unconsciously offended, and because it is the usual thing to refer to the plantation Negroes in that way in what might be called polite literature. When the white people of the South spoke of the Negroes out of their better mood toward them the word "darkies" was invariably used. It was a term of respect. It meant warmth, attachment, endearment of a kind.

Then, again, the word has been used in a scurrilous sense, the ugly mood of the speaker and the peculiar stress laid on the word, also the situation, giving in all the meaning of "insult."

We cite the offending reference to the race as seen in the book, and as noted in the Gazette.

"In describing the festivities in which the colored people took part, the writer says, on page 107 of the Jones Reader: 'On the Fourth of July the great plantation barbecues marked the day for the darkies.' Later, on the

same page, describing the Christmas festivities, he says: 'The excited darkies felt at liberty to creep into the "white folks' house" at earliest dawn, and often before dawn, on Christmas morning, and startle every member of the household by shouting, "Christmas gift, everybody!"' Of course, all responded with a gift."

Mr. Smith calls attention to the fact that the word has the same significance as the word "Sheeny," used in deriding the Jewish people. It is something like that when used in the uglier way referred to above. And perhaps at this day its use could not have the friendless meaning as in other days. There is no occasion for it.

We think that the editor of the Gazette carries his point even if a trifle bitter in his argument. It is not music to the ears of the colored school children of the schools of Cleveland to hear their race referred to as darkies. In magazines and novels where writers take all sorts of liberties it is not so bad. In fact it is rather piquant, pleasantly saucy to refer to some Negro characters, at times, as darkies. In the school room it is entirely out of place.

Tuskegee Institute, Alabama,  
October 4, 1913.

To the Editor The Boston Reliance:  
As is often the case, I find that in my recent address before the National Convention in Nashville I omitted the most important part. May I take advantage of your generosity to state that which I meant to have said in Nashville. It is this:

Our race suffers immensely because of the constant repetition in the daily press of Negro crime and misfortune. In most cases when a member of our race is mentioned in the daily press it is usually because of some crime committed against that individual, or because of crime committed directly or indirectly by that individual.

We should seek to overcome this hurtful influence by having in every community an organized effort in churches, business leagues and social and literary organizations that shall have for its object putting into the daily press accounts of the progress of our people in material, educational, religious and social directions. Some individual should be appointed in every community whose duty it is to give to the white press day by day and week by week in concrete, readable form the news concerning our race that indicates our progress in constructive directions. This will overcome the hurtful influence of the constant repetition of the news relating alone to Negro crime.

I am convinced that the daily press in the majority of cases publishes criminal news because of the absence of something better. We cannot rely upon the reporters of the



daily press to get this news, we must prepare it and give it directly to the papers ourselves.

In all my experience in connection with the public press, I have never seen a case where a meeting of a Negro organization was so well and widely reported as was true of the National Baptist Convention recently held in Nashville. Each of the three daily papers in Nashville had a colored reporter present at all the sessions of the convention, and these colored reporters were given all the space in the newspapers that they wanted, in some cases four and five columns were printed for them.

In this regard due credit should be given to the colored men who are making a business of reporting the proceedings of colored organizations. Due credit should be given to that persistent and worthy band of young colored men who have worked themselves up to the point where they have been designated as regular and paid reporters on the daily press. We should have such a reporter on every daily newspaper or we should have some one whose duty it is to keep before the public the best that occurs in our race. All this will help immensely to change public opinion.

BOOKER T. WASHINGTON

## MOTHER AND SON SEVERELY FLOGGED

### METTER WOMAN'S CHARGES

Statesboro, Ga., Nov. 25.—Mrs. M. J. Rolison, a white woman living near Metter, this county, came to Statesboro yesterday afternoon and after relating her story to Solicitor Fred T. Lanier of the City Court swore out warrants for seven prominent men in the neighborhood of Metter, charging assault and battery upon her and her son. Mrs. Rolison requested the solicitor to have a physician examine her person, which would reveal terrible signs, she said, of the most outrageous punishment ever given a woman in this county. She returned to her home last night with the fear that she would meet foul play for having reported the incident to the officers.

Mrs. Rolison says that the seven men came to her home Sunday night and when she answered the call at the gate she was informed that it was an officer who wanted to search the house, she says, she gladly gave her permission. She held a lamp in her hand and when the seven men entered she failed to see the man who had been named as the officer. Although each wore a small mask she recognized every one of them.

"They asked me for my gun," she

said, "and I told them there was not a gun on the place, and there wasn't. My son and his wife were in the next room and they went in there, where my son had already gotten out of bed. When his wife attempted to get up she was knocked back on the bed. My son and I were taken out of the house and severely dealt with by the seven white men, who used a buggy trace. My body now shows the signs and my son is unable to get out of bed. They beat me until I could not get up."

An officer went to Metter this morning with the warrants and the arrests will follow. During the day one of the accused was in Statesboro, the officer having missed him. He denied any part in the affair. All seven men are prominent.

## METTER WHIPPING CASE UP IN COURT

Seven Bound Over for Trial by Magistrate.

## WOMAN AND SON FLOGGED

Witnesses for Defense Attack Accuser's Character.

Statesboro, Ga., Nov. 26.—Demanding an immediate trial on the charge of whipping Mrs. M. J. Rolison and her son, who live a mile from Metter, this county, Sunday night, the seven white men came down from Metter late yesterday. Leonard Smith went to trial this morning before Judge E. D. Holland. The defense was represented by J. D. Kirkland and W. H. Lanier, both of Metter, and the state was represented by Solicitor Lanier of the City Court of Statesboro.

The witnesses for Mrs. Rolison were her two sons and her daughter-in-law. Each told of how the men came to the house and carried the mother and son out into the lane, where, it is alleged, they were put across a stump, stripped of their clothing and unmercifully flogged with a double trace.

The defense put up several witnesses in an effort to establish an alibi and to impeach the testimony of the witnesses for the state and the statement of the widow.

Mrs. Rolison claimed to be positive in her identity of one Rountree, J. A. Lanier and Leonard Smith. The others charged with the whipping are Mark Trappnell, G. M. Bird, Ivy Coleman and A. J. Lane. All except Lane appeared in court last night. After the arguments by counsel Judge Holland said he would bind Smith over to the City Court and his bond was fixed at \$100.

After this case was tried the others did not have a hearing, each giving a similar bond for their appearance for trial.

Mrs. Rolison's character was attacked by many witnesses put up by

## TIRADES IN THE PRESS.

In another space of this paper we are printing a letter direct from Dr. Washington in which he makes suggestions to the white press relative to the freedom with which they devote abundant space to Negro Crimes and the attendant reluctance with which they credit Negro merit.

We believe that a timely suggestion to the Negro press along the same lines is not now out of place, for what is harmful if published in the white press may be more harmful when coming from our own strongholds.

Nothing is more contemptible than to pick up a well-appearing newspaper, and find its pages in glaring headlines calling attention to a jungle of words tirading some member of the race. We are glad to note that of the many Negro journals that reach our exchange, the ones that indulge in this class of writings are comparatively few.

The readers of newspapers who look upon such articles as expressions of the press are growing fewer each day owing to the increasing facilities for cultivating a thinking mind.

Cultured people are more apt to frown with contempt upon the tirader than upon the object of his envy. They regard such articles as the production of a fool giving vent to his passions rather than a newspaper editor imparting the intelligence of a rational brain.

## RACE WAR FEARED AT BLUFFTON, S. C.

Negro Attacks Wife of Prominent Young Attorney.

OFFICER KILLS WRONG MAN  
Negroes Threatening and Soldiers Ordered to Scene.

Bluffton, S. C., June 11.—At a late hour to-night not an eye had closed in sleep in this town, which was tense with expectant dread of a terrible race war, as the result of an attempted criminal assault upon the wife of a promi-

nent young attorney yesterday evening, the subsequent killing to-day of a negro suspect when he resisted arrest, followed by the positive declaration of the victim of the attack that the slain man was not her assailant.

The Beaufort Naval Reserves have been ordered here by Gov. Blease, it is understood, and the town authorities are exerting every effort to maintain peace until the arrival of the troops. Sheriff O. D. White, of Beaufort county, is on the way here with a posse of deputies and Sheriff Porter, of Jasper county, is here aiding the authorities to keep order.

## Race War Feared.

The negro population is in an ugly state of mind and it is believed that only the arrival of troops can prevent bloodshed.

The attempted crime occurred about 7:30 p. m. as the lady was alone in her home preparing the evening meal for her husband, who had not returned after his day's work. Suddenly, a negro appeared and before she could give outcry, he had seized her, grabbing her roughly by the throat. Fighting him off, the woman ran from the house and hastened into the home of a neighbor. Quickly a posse was formed and started in pursuit of the black, who in the meantime had effected his escape. He was described by his intended victim as about six feet, one inch in height, of a dark "ginger cake" color, slim yet powerful.

To-day a negro answering the description was arrested by state detective E. F. Hammond. The negro, William Jackson by name, showed fight and was shot and killed by the officer. Later the body was viewed by the woman upon whom the assault had been attempted and declared at once that he was not the man.

When the news of this reached the negroes, mutterings arose and things began to look ominous. Deciding to take no chances, the authorities at once wired Gov. Blease, asking that troops be sent here. In the meantime pickets have been posted and every effort will be made to avert trouble.

A negro answering the description of the assailant of the Bluffton woman, has been arrested at Ridgeland, S. C., by the chief of police and is being detained in the jail there.

A posse to-night is searching for the negro, who appears to have evaded his pursuers, unless the man held at Ridgeland should turn out to be the right man.

## REBELLION IN ULSTER COUNTY.

Often the Negro in America is told that the race suffers because of internal division. This is true to an extent; but there are few races that are wholly united for generations. The Irish have been fighting for a free Ireland. It looks now as if the Irish people in the old country are nearly to the point where they are about to realize the dreams of Parnell, O'Connor and others in having Ireland free; and just at the moment freedom seems nearest, there is serious division among the Irish themselves.

The whole of Ulster County, Ireland

says that it does not want freedom from England and it will rebel if Irish Parliament is organized in Dublin. So we see by this case, that the Negro is not the only race that is not altogether harmonious. The Irish in numbers in their old country as compared with the Negro are few; we have 10,000,000 black people in the United States and we hazard the assertion if it would be possible to find the same number of individuals in another country living as harmoniously as is true of the race in this country.

Ante-bellum days were recalled at the "Mammies' Dinner" given to the "Ole Massahs" by the Ex-Slaves' association at Birmingham, Alabama. Five hundred uncles and aunties, all ex-slaves, were present.

Some time ago the ex-slaves of Birmingham formed an association with 350 members. The organization will be extended over the south. An ex-slaves' home will be established near Birmingham. Plans are already under way for this institution, which will be unique in many respects. The home will be equipped with the old-time loom, spinning wheel and carders. Plots, ovens and the ash-cake will take the place of modern cooking utensils and baker's bread.

Only Negroes born before 1860 are eligible to membership in the Ex-Slaves' association. These only were present the "Mammies' Dinner." From all parts of the country the old men and women came to the "mammies' dinner. Among the guests were a number of former slave owners, and they joined heartily in the spirit of the function. The dinner was cooked in the same way as before the war. Barbecued meats, ash cakes, flapjacks, buttermilk, fried chicken and other ante-bellum dishes formed the menu.

Speeches were made by former slave owners and responded to by former slaves.

An old-time camp meeting service was held. Aged, bent and silver-haired ex-slave preachers shouted and exhorted the listeners to keep away from the wiles of the devil or be doomed to eternal fire and brimstone, and old-time scenes were reproduced in detail.

Old masters and their slaves were reunited after many years of separation. Some embraced in the joy of meeting again. An incident of the day was the meeting of Marshall Light, aged seventy-one, and Alfred Avery, aged seventy, ex-slaves, who, though cousins and living in Birmingham more than thirty years, had never met. The aged Negroes sang and danced in celebration of the event.



# Race Problem - 1913

## United States

### Full Speech of Judge Marcus A. Kavanaugh Before the Irish Fellowship Club, Chicago.

Following is the speech in full of Judge Marcus A. Kavanaugh of the Superior Court, Chicago, who, as told in a recent issue of *The Constitution*, made a strong plea for "simple justice" before the Irish Fellowship Club at the Hotel LaSalle:

"Among the many problems pressing upon this people there is, it seems to me, one neglected question of crying importance: How much have we freed the Negro? The other day a semi-professional concern advertised for a Negro girl cashier. There were sixty-four applications for that one position. The parents of the girls who applied had high school education—because the Negro will make the most pitiable sacrifices to give his children learning. These were neatly dressed, modest appearing and intelligent. The one who succeeded had made fifty-two other fruitless efforts to get a position. I do not like to let my mind follow the sixty-three unsuccessful young girls in the weary-heart-breaking search they are still pursuing; and yet it will be demanded of these young women that, behind their dark, humiliated cheeks, they keep white souls burning. To their infinite credit most of them will. This instance illustrates the attitude of the American public toward the Negro. Let a black man do work of equal rank among white brick masons, electricians, clerks, bookkeepers, and what happens? Every white employe will quit the job as though the place has been covered by a pestilence. There is not a great store in Chicago that dare put a Negro clerk behind its counters, no matter how competent he may be. There is not a street railway that dares to put a Negro to work on one of its cars. The everyday story of a Negro hunting a house in which to live is filled with burning humiliation and injustice. And yet the Negro of pure African blood is rare, many of them are almost white—oppressed with white men's brains, cursed with white men's hearts, hopelessly consumed with white men's ideals and aspirations.

"I ask you this afternoon to put yourselves and your families in the place of an honest, respectable Negro, with his own wife and little children. To do that you will have to crush out all the strongest yearnings and highest longings of your hearts. Then see what a dismal place you have made of it. Think for a minute that your little children, no matter how wise they may become, or how good they shall remain, must never hope for public esteem or general honor. What incentive remains behind your darkened lives?

"When we complain of the Negro we should remember that one cannot measure the capabilities of a race by its lowest members, but by the attainments of its very highest. We have pushed the Negro out into freedom. Free to do what? To become a porter in a saloon, or a waiter in a dining car. Which was better, the drugged contentment of the slave or the hopeless, endless humiliation and burning

subjection of the freedman? He may not use his education if it is a cruelty to educate him. If he may not use his freedom it was a crime to set him free.

"Still he has progressed wonderfully. The general social and intellectual condition of the American Negro in the North to-day is vastly superior to that of the white inhabitant of any civilized country in the seventeenth century. Yet three generations ago he was a slave, a chattel, a thing. Notwithstanding this, it was essential to slavery that the slave should feel himself physically and mentally a slave. Generation after generation this idea was ground into his soul. Let the general community to-day unite in its estimate as to any of us, and imperceptibly we will sink or rise to the limits of that estimate. If we brutalize a man, we have no right to complain when he acts like a brute. To begin making a man respectable we must commence respecting him—to keep him honorable it is often necessary to honor him.

"Do you realize that in spite of this handicap there are Negro homes in Chicago, and not a few of them, the equals in actual refinement to almost any white man's? Have you considered that there are working in this republic black men, and not a few, in the various professions that are the equals intelligently, and in many cases the superiors of their competitors? One of the best lawyers in Chicago is a Negro, and a rich man besides. The polite learning of the ages is familiar to him. He loves the best pictures and knows the finest music, but he may not take one meal in any decent restaurant. Suppose that man were to come in here to-day and sit at the table with us—do you care to analyze your feelings toward him? And yet the bishop on his silken chair, the splendid old Pope on his ancient throne is not nearer to God's great care and affections than this world exiled Negro. So embittered has this man grown against his country and even against his own race that there is no light left in the world for him. All this through no fault of his own, mind you, not because of anything he has done to us, but because of what God did to him. The only right way for you to judge a man is for you to put yourself in his place. Put yourself in that man's place! The problem is not dying out—every year it increases in intensity.

"In 1790 there were less than 800,000 Negroes in this country! In 1860 more than four millions; to-day every tenth person in this republic is a Negro, and his ratio of increase during the last decade was eleven per cent. They will tell you in the South they have settled the Negro problem. They have not yet begun to realize its awful importance to them. Terrorism never yet settled anything permanently. Only cold, hard justice can do that. The Negro's intelligence is growing in the South and hastening there to an awful moment when the two races shall stand fronting each other in open conflict—the one contemptuous, confident of being in the right and determined; the other race determined, desperate and revengful. But that moment must never arrive.

"It is absurd to blame the South for slavery. Slavery came to this country

when it was recognized everywhere a proper and was salutary to both slave and master. It grew imperceptibly into an institution. Through an accident it became a necessity to the welfare of the cotton raiser. Before the sentiment of the South was against it. In 1861, with one blow, the property and prosperity of the Southern states were crushed. Put yourself in the Southerner's place. His attitude to-day would be your attitude under like circumstances. It is of attitude in the North, only differing in degree, not in kind. But the time has come for big, brave men and women, North and South, to do something. I hold no brief for the Negro. I recognize his many faults. The traits inbred and inbred again through generations cannot be gotten out of the blood in a day. All I ask for him is justice—simple justice. Nobody seeking for freedom of social intercourse with the Negro. But I believe that unreasoning prejudice should prevent any woman or man in this country from filling any position he is able to fill—that every citizen may have freedom to freely use every gift with which God has endowed him. There is only one cure for this evil and that is the fine eternal heaven sent panacea for every social ill—pure even handed justice. The solution of the problem is not impossible. Some one has said that looking history through evil is only good in the making. As Emerson says, 'Through the years and the centuries, through evil agents through toys and atoms a great beneficent tendency irresistibly streams.'

"The South had the question settled once and the North unsettled it. I think the highest minded, finest matured people in the world to-day live in this country below the Mason and Dixon line. I sometimes think that the oak of American manhood and the rose of American womanhood grow best there. Their point of view is present almost the irresistible attitude of their history and situation. Still it is terribly unjust and therefore temporary.

"I propose three things: First, that we try to rid ourselves of unjust prejudices against the Negro, that heavy task accomplished; second, that we strive to influence our fellow citizen in the same direction; third, that we shall endeavor to obtain a national commission composed mostly of white men, North and South, to take evidence and devise remedies for this impossible situation."

# TRUTH ABOUT THE NEGRO

## The Constitution, Atlanta, Ga.

### DRAWS MANY APPROVAL

4/10/13

The Constitution is in receipt of five unusual communications indorsing its editorial of last Sunday under the caption, "The Truth About the Negro."

In that editorial, written in response to the query of a Vermont editor, the position was taken that while the prevailing system of negro education had accomplished much good, it was aimed at equipping not the ninety and nine, but only the one among the negroes.

The two letters from D. Woodward, of Atlanta, and Frank A. Carr, of Hendersonville, N. C., are significant in that both are from men of northern birth and early affiliations. Mr. Woodward, originally from Connecticut, but a resident of Atlanta for many years, is among the foremost business men and civic leaders of this city.

The other three letters are from well-known Georgia negro industrial educators.

#### From Mr. Woodward.

Mr. Woodward's letter follows:

Editor Constitution: I am deeply interested in your editorial in Sunday's paper, "Truth About the Negro," and I congratulate the editor of The Rutland, Vermont, Herald on the fact that he appreciates our ability to understand the negro question better than our northern friends possibly can when not in close touch with actual situation, and I further congratulate him on having written to a man who can in a broad and comprehensive manner answer the questions as you have done in this editorial.

Among other things you mention is "sanitation." "It is a dream and nightmare to both races." On account of the lack of sanitation among this class I believe that Atlanta is today living over a slumbering volcano of disease liable to break out at any time and cause us a tremendous amount of sickness and injury resulting from same. That it has not done so in the past to my mind is largely due to our extremely favorable location and climatic conditions, but with the rapid growth of the city this question of sanitation among the negroes should have immediate and careful attention.

Just at this time my attention has been called to the work of the Anti-Tuberculosis and Visiting Nurses' association, established, as you know, by our broad-minded and far-seeing, deeply lamented citizen, Captain Raoul. This is a work that has been carried on under his supervision in a manner that it is little known because of the quiet unpretentious way in which he always did his good work.

It is high time that the citizens of Atlanta were brought to realize the vast amount of good that is being accomplished by these nurses in their house to house visit in the way of educating both the whites and the blacks to a better appreciation of the necessity of proper sanitation. That the death rate from tuberculosis in Atlanta is far in excess of what it should be is well known to those familiar with our statistics. This anti-tuberculosis association is today where it



must have the support of the general public or it must give up the fight. Can we afford to let an association so much needed in Atlanta, and which already has so good an organization, go by default simply for the lack of the small amount of money necessary to carry on same? Some expense for nurses and organization work must be maintained, but in addition to that this association is getting without cost the efforts and advice from many of our prominent physicians, together with the labor and efforts of our prominent ladies, and all of this without any expense whatever to the city. It is true this work should be supported entirely from the city treasury, but in view of its depleted condition this is an absolute impossibility, and it devolves upon the citizens of Atlanta to get behind this work with the funds necessary to see that it is properly maintained. Can you not do something to help us?

Thanking you in advance for your careful consideration of a subject that seems to me to be of vital importance to Atlanta, I am,  
DAVID WOODWARD.

Atlanta, Ga.

#### A Former Northerner.

Editor Constitution: Reading the editorial, "The Truth about the Negro," compels me to add a personal letter to the seeker after knowledge which I am mailing him today and of which I send you a copy by way of encouragement and that you may know how northern people who have seen the matter.

FRANK A. CARR.

Hendersonville, N. C.

#### The Copy Referred To.

Hendersonville, N. C., April 6.—Editor Herald, Rutland, Vermont—Dear Sir: I notice your inquiry and the reply of the editor in today's Atlanta Constitution, and, believing you are really seeking the light, I take the liberty of writing you a personal letter. First, my mother was born in your state and educated at the Seminary at Montpelier. My father was from North Haverhill, N. H., in which section some of his brothers still live. They moved to Wisconsin over fifty years ago, and there I was born, educated in the public school and the state university, and for years, like yourself, was engaged in editorial work.

I have written many columns of matter censuring the southern people for their abuse of the negro, and thought was justified in so doing.

For the past ten years I have lived in and traveled over the south, and now want to say that these people have more patience and forbearance with the negro than we of the north would ever have. The present colored generation is a shiftless, lazy, ignorant and degraded lot, not knowing how to do anything or caring to learn. Even the majority of those who are being educated in the higher schools are morally no better than the rest, and are seeking education as the means of enabling them to lead a lazier and easier life. Give 90 per cent of the negroes a full stomach and clothes enough to keep them comfortable and they will not work except for the occasional short jobs with returns of quick, ready money to spend in gambling, drinking and ministering to the most brutish instincts.

The negro philosophy seems to be that it is a shame to work for a living when one can get it by begging and stealing.

A lifelong republican, I want to be permitted to say that in my judgment the greatest mistake ever made was that of giving these people the right of citizenship, and that the greatest disgrace to the present system of government in the United States is that this ignorant, licentious and irresponsible element should be permitted to vote and influ-

ence the making and enforcing of our laws, while the earnest, conscientious and capable women of our country must stand back and submit to laws so made.

I am writing you this letter because you may feel that the editor of The Constitution is southern born, with southern prejudice, and I want to assure you that in spite of my northern birth and northern prejudice, if I still have any, he has not stated the real condition with half the strength that should be used, and, in fact, he could not in an article that was intended for publication. Yours sincerely,

FRANK A. CARR,  
Hendersonville, N. C.

#### From Sparta Negro School.

Editor Constitution: Permit me in my weak effort to thank you for that noble and charitable reply that you made to Mr. Davison, of Rutland, Vermont, about the negro. Every word of it was the truth.

The world should have it in a pamphlet form. It will do much good to bring about a better understanding of the problem, and in the end a better feeling toward the negro.

LINTON S. INGRAM.

Principal Sparta Agricultural and Industrial Institute, Sparta, Ga.

#### From R. D. Stinson.

Editor Constitution: Your editorial on the condition of the negro in the black belt of Sunday's paper was called to my attention by several leaders of the negro race.

The editorial was a full, just and conservative reply to the questions asked. No honest, well-thinking person of either race can object to your views on either class of training. Accept my humble congratulation for the contribution that should be read by every sensible white man and negro of the south, as well as the north. You are doing both races a great and unselfish service through your paper.

R. D. STINSON.

Principal Atlanta Negro Normal and Industrial Institute.

#### The Ninety and Nine.

Editor Constitution: I wish to extend to you our thanks for the editorial, "The Truth About the Negro," in Sunday's Constitution. I want to assure you again that we are really trying to reach a large percentage of the neglected "ninety and nine."

I am so certain that it will do great good that I am anxious to do what I can to give the editorial just as wide publicity as possible.

H. A. HUNT.

Principal Fort Valley High and Industrial Negro School, Fort Valley, Ga.

## The World's Most Menacing Problem

**T**HE QUESTION INVOLVED in the California Anti-Alien Land Law is not for to-day alone. It is for generations to come. It is not a Japanese question alone. It is a Chinese question, a Hindu question, a Korean question, a Syrian and Armenian question. It is not a matter of the United States alone. It is a Canadian question, an Australian question, a South American question, a Mexican question, a South African question, a New Zealand question.

It is a world question. It is a problem for all time.

*It is the local outcropping of the greatest of world problems—the riddle of the conflicting forces of races.*

It cannot be settled on the narrow basis of any treaty with Japan, nor on the local basis of opinion in California, nor the feelings of the people of all the States on the Pacific Coast.

It ought not to be adjusted by the people of the United States in ignorance, nor prejudice, nor with reference to political platforms, nor the demand for cheap labor.

It cannot be lightly slighted off. It is an irrepressible struggle. It will persist for ages. Its complexities and its menace are bound to become nearer and more menacing as every invention in transportation and every advance in commerce brings white men and brown men and yellow men into closer and closer contact with each other.

There are certain principles of right and wrong which enter into it. These must be studied. They should be canvassed in Washington, Tokyo, Peking, Calcutta, Delhi, Melbourne, Sydney, Cape Town, Johannesburg, New York, London. The final adjustment, if one can be arrived at, must be made with reference to these principles of right and wrong.

### 1—THE WRONG WAY TO APPROACH THE QUESTION

**L**ET US CONSIDER the attitude of Japan in the premises. The Japanese are a fine and strong people. They are very proud, just as we are very proud. They have just as much reason to be proud as we have. They have a very ancient and splendid civilization. They are poets and artists and scientists. They have a fine system of ethics, and some virtues which they can teach us. In patriotism, in enterprise, in efficiency, all along the line of modern life, they compare favorably with all other peoples. They are not inferior to us—let that be admitted at the outset. So long as we act with reference to them on the theory that they are inferior, we shall be in the wrong. They think themselves superior to us. We think ourselves superior to them. That is the natural attitude of the mass of the people of every land. But in the last analysis the Japanese will be entitled to the verdict that they are just as able, just as efficient, and just as good as we are.

### 2 THE NECESSITY FOR HOMOGENEITY IN A DEMOCRACY

**W**HAT REASON can we find, then, for making laws which will tend to keep the Japanese out? Let us see what our destiny is and how it must be worked out, determine what our problems are, and see what effect the incoming of the Orientals would have on our affairs:

*We of the great Caucasian nations, especially the English-speaking nations, have unreservedly committed ourselves to the theory of democracy. We are more and more accepting democracy as the natural order of things. We have very dreadful problems to work out through the instrument of the ballot. The ballot rests on equality of rights, of*

A democracy is a people who reason together and express their decisions by their votes. If they do not speak the same language, if there exists a great body of matters on which they cannot come to a mutual understanding, if the mental gap between great factions among them is too great to be bridged, if for any reason there exists any irreconcilable antagonism among them, if great bodies of them are in economic warfare, the democracy cannot exist.

That is why we are already in such deep difficulties with our democracy. We have many antagonistic classes. We have trying times ahead. It is sure to be hard for us to weather the storms which these problems will generate. The labor question, the trust question, the growing problem of farm tenantry, the amalgamation of the millions of European immigrants, the redemption of our backward population in the Appalachian Mountains—all these are hard things to solve.

*But the people of our own antagonistic classes look alike and feel alike toward each other under like circumstances. They can and do mix. Remove the reasons for enmity, and the enmity vanishes. Nobody can tell a Northerner from a Southerner, or a Bohemian from a Scotchman or the progeny of an old New York anti-renter from the descendant of a patroon, or a whisky insurrectionist's progeny from the descendant of a soldier sent to put down the insurrection, so far as looks are concerned. After all, our contending forces, except for the negro, belong to the same basic race, and are unable to tell each other apart in a few years after any struggle takes place. They have more intellectual and spiritual similarities than they have of any sort of differences. They mix.*

### 3—THE PRESENCE OF THE JAP IS INCONSISTENT WITH DEMOCRACY

**I**T IS DIFFERENT with the Oriental. His color sets him off from the rest of us so far as to make of him a marked man. It may be urged that this ought not to make any difference, that a man is a man no matter what the tint of his skin. Granted—but this is a democracy and people must be taken as they are. We cannot fraternize with colored peoples as we do with each other. They feel just as we do about it. We cannot do the business of a democracy with people so strongly set off from us in racial character. Their presence among us in great numbers raises the most explosive questions—questions of sex, marriage, school life, church life, business life, traveling problems, questions of all sorts of mingling. Perhaps these questions ought not to come up, but to urge that is silly—they *will* come up.

*The nation—every nation—must keep out peoples whose presence will complicate this matter of democratic solidarity. They must be kept out, not because they are inferior, but in many cases because they are so different. For these reasons California is right in her effort to keep out the Japanese. For similar reasons the Japanese are right in all the laws they may have enacted, or may enact, to prevent the domestication of large numbers of Americans there. They can vote us out of their club with perfect propriety. We can and must vote them out of our club. They are not clubbable with the great masses of the greatest Caucasian club in the world, the United States.*



THE JAPANESE are not pioneers. If they were they could find a great deal of new land in the northern island of their own Empire, in Sakhalin, and in Manchuria. But they are not pioneers. They prefer tense competition with men in settled countries to the competition with nature in new lands. So they like to emigrate to established societies, like that of California. In these societies they can compete successfully with anyone. Their presence here, therefore, sets up an economic strife which is emphasized and embittered by their racial dissimilarity to us. If they came here only as they became enamored of the American people, the American flag, and the Caucasian civilization, we might say to all: "Welcome!"

But they do not so come. They do not like us any better than we like them. They do not understand us any better than we understand them. They cling to whatever differences there may be between their moral standards and ours. They see the many respects in which they are our superiors, and fail to understand or appreciate the many respects in which we are their superiors. They do not mix. They are hurled into our midst like javelins by the expulsive force of their poverty. This is as fundamental an objection to their domestication among us as their marked difference in looks.

Their presence among us in large numbers would raise a race issue far worse than the negro problem. For while the negro and the white have failed to cooperate in working out our problem of democracy while we have great difficulty in being just to the negro, and while the negro problem is recognized as our greatest one, it would be worse if the negroes were Japanese. For the negroes have no home government to which they can appeal—a government armed and inspired with the fine race pride of the Japanese. If Santo Domingo and Hayti contained fifty millions of well-organized negroes, our present race question would be one of war.

We must not have war with Japan or China or a freed and independent Hindustan. *Therefore we must settle this matter now before it is too late. We must settle it now on the basis of our right to exclude any peoples whom we do not think we can take into our work of perfecting democracy.* We must settle it before an alien nation is established in our midst—a nation of marked people, proud of their race, and ready to appeal to their ancient and powerful empire for aid in every quarrel with us. Half a million Japanese in this country would embroil us in war with Japan within half a decade. Let us stop the influx while the numbers are small and their interests still capable of being adjusted.

#### THE CHURCH AND THE NEGRO.

The series of editorials which the Public Ledger has been publishing relative to certain restrictions which are being placed upon the Negro race set one to wondering how these conditions can best be overcome. No medium suggests itself as being so potent to this end as does the militant Church. Not only is it the duty of the Church as the highest exponent of Christian civilization to apply its teachings to the Negro problem of this country, but, by virtue of its wide influence and its hold upon society, it can perhaps do more than any other agency to establish and maintain whatever standards of relations between the races are found to be just and expedient.

The various religious bodies are gradually awakening to their duty

tion to exclude Negroes from the fields of honest employment and that it is the bounden duty of the Church to secure for that race an equal chance in the struggle for existence.

The most imperative secular problem that confronts the Church today is that of establishing just relations between man and man. Its very first duty in this connection is to stand between the defenseless Negro and the powerful agencies which are rapidly affecting his economic submergence. For example, there has never been an industrial strike in this country which was not dependent upon public sympathy and support for success. With few exceptions, the most relentless of these strikers have been in the interest of workers who have consistently refused to recognize the rights of Negro citizens to the opportunities which they themselves enjoyed, while some of them have been directed against Negroes in the limited fields where they have found recognition.

What more reasonable or just or equitable proposition could the Church make to all such strikers than that they recognize every other bread-winner as having rights co-equal with their own before demanding or expecting the support and sympathy of the Church? When it is from the church and all. Final—The trustee wins, the pastor loses.

South Carolina is certainly one plentifully superintended state. Two bishops! My! How important, or un-  
ruly, which?

Business is business, whether in church or state; but it takes some awful hard jolts for some churchmen to realize it. The A. M. E. Church is a large concern; too large to be playing shop. To run this church at this time in its business affairs, on loyalty, racial sympathy and its like, is simply begging destruction. Those who handle the commercial end of the church, had better get right down to real business, if they do not they cannot keep their blinds up. That's all there is to it. Because business is business.

The Presbyterian Church has blown a blast through some of its most prominent heralds, for a ten-million pension fund for its old and retired ministers. I wonder if that proposed Centenary Million wouldn't be a better bait, if it was labeled For Supernatural Preachers. Why not?

Whether or not we are making any progress toward practical Church Federation is a mooted question. Yet there does not seem much moot in it if we examine some of the effort put forth in the past. I have just been reading "An appeal to the American Churches," by S. S. Shmucker, D.D., professor in the Theological Seminary of the General Synod of the Lutheran Church. This appeal was written in 1845. The writer in this little volume leads for Church Unity, or federation. I also read a six page review by the editor of the M. E. Review on this, then and now important subject; and

strange to say, we are just about as close to it now as we were then. In fact, from the reading of the review and the different comments on giving up this and that, we were nearer seemingly, then than we are now. And from Bishop Smith's sermon Easter Sunday, it is evident that we are.

I heard a preacher say in a Preachers' Meeting at Pittsburgh, that the Bible was "being Anglosaxonized." This news might be carried to Bishop Turner.

There is no question about it, the average Negro preacher is loth to do his own investigation of theological questions. He accepts whatever has been said by some one else of the other race variety, and relies upon it. And again he is under the vain and non-progressive idea of Christian growth, that the last word about God and man's relation to him was uttered centuries ago; forgetting the fact that we are under the light of a new sun.

Negro congregations in our large cities, seem to be unable to get together for the salvation of mankind. Why the Baptists, Presbyterians and Methodists can not get together and perfect an Evangelistic Campaign worth while, is one of the many things that puzzles. They could if they would. And that is the trouble, they seem to be too much selfish. There are some first-class evangelists why not try it on a big order. It is certainly worth while.

The Educational Department, reminds me of what political patronage is in little Washington, D. C. During the congressional services of the great General Butler, he had occasion to get a place for one of his constituents. Going to the Treasury Department, he entered the office of the Chief Clerk, Mr. —, and accosted him thus: "Mr. —, I have a man here I desire to be placed." "But, General," replied Mr. Chief, "we have no place vacant." "Have men here?"



Race Problem - 1913

United States

Suppose the White Man was in the Negro's Place?

The Freeman

11-8-13.



SEEN AND HEARD WHILE  
PASSING  
The Freeman 1-4-13  
(By S. Tutt Whitney.)

The New South.

Fifty years ago the South was writhing in the throes of slavery. Like an octopus, slavery, cruel and inexorable, reached out its many arms of ignorance, superstition, selfishness, greed, lawlessness, licentiousness, prejudice and Godlessness, and held the people within its tenacious clutch. The air vibrated with the crack of the driver's whip, the scream of its victim; the anguished cry of mothers deprived of their offspring; the wail of orphaned children; the moan of the afflicted and the groan of the oppressed; but above it all could be heard the song of the faithful, a symphony of bleeding hearts, rising harmoniously in minor key, asking, "O Lord, how long?"

The Indian accepted the white man's religion with stoicism, as the best way to be rid of a vexatious question. The white man's religion, up to the present time, has not been potent enough to make more than a dent in the paganism of the Japanese and Chinese. They are willing to adopt the white man's civilization, but cling tenaciously to their own religion. A Japanese expressed himself in this way: "The white man talks his religion; the Japanese lives his." But it was different with the Negro. The Negro received the religion of the white man as a gift from the one true and living God, omniscient and ubiquitous. He received it, as did the shepherds upon the hills of Bethlehem, with a joyful heart, child-like simplicity and unwavering faith. The Negro made the white man's religion his guiding star; he interposed it as a shield to protect him from his tormentors; it became his staff, it strengthened and sustained him in trial and tribulation and brought him triumphant from the land of bondage and gave him rank with the leading peoples of the earth.

What other race of people can boast truthfully of such wonderful progress as that made by the Negro of America in the past fifty years. Here is an extract, as published in the Amsterdam News, from the Harlem Valley Times, a conservative white journal. Speaking of the Negro's fifty years of freedom, it says:

"The Negro has built millions of dollars' worth of schools and churches. He has reduced his illiteracy from 90 per cent. to 30 per cent. He has organized a self-respecting family life. He has changed from a slave-labor to a free-labor system. He has become familiar with most every type of commercial and industrial and financial undertaking. He has produced orators, journalists, teachers, statesmen, musicians, artists. He has held high political office, including one United States Senator, three Registers of the Treasury and one Assistant Attorney General of the United States. He has

furnished several commissioned officers to the regular army, and several officials to the consular and diplomatic service. All this he has accomplished without our (white) help. For so far from helping him to rise, we have done all we could to impede his progress. He has accomplished his success against the discrimination, the prejudice, and even the positive injustice of the white race."

When an inferior race comes in contact with a superior race, the inferior race must be capable of assimilating the higher civilization of the superior race, or suffer extinction. The Negro race in America has more than doubled its population in the last fifty years. The official census gives the figure at 10,000,000, which is about 2,000,000 short of the real figure. There are thickly populated lowlands in the black belts of the South where a census-taker has never been seen. This growth in Negro population is hardly consistent with the statement of several leading insurance companies which would have us believe that the Negro death rate is far in excess of its birth rate.

It is impossible to travel through the South at the present time, and picture to one's self the chaotic conditions of the country and the destitute circumstances of the people during the heartrending days of the Civil War and the reconstruction. The South, with its modern cities, railway facilities, waterways and manufacturing plants, its rich mineral mines and oil wells, its nodding fields of golden grain, its large plantations of cotton, glorious in their virgin whiteness, and its wonderful orchards of luscious fruit, is rapidly becoming an industrial paradise.

The South is the rightful home of the Negro. After visiting the beautiful homes and plantations of the Southern Negro, entering his business enterprises, his magnificent churches and splendid lodge buildings, seeing him engaged in every industrial occupation, noting his advancement in every profession, hearing his happy songs and peals of merry laughter as he goes about his daily occupation, it is well-nigh impossible to believe that fifty years ago these people or their forefathers were slaves.

While in Paris, Tex., a white man made this remark to me: "The greatest enemies to Negro progress are politics and the press." It seems that all a white man need do to be elected to office in the South is to advocate some new measure for the further subjugation, suppression, deportation or extinction of the Negro. The press emphasizes, exaggerates and makes conspicuous every crime committed by a Negro, until unthinking people are led to believe that the Negro is a race of criminals.

Before the Civil War a Southern white man was wont to believe that any Southerner could lick a dozen Yankees; now he is wont to believe that any white man knows more than



a school of Negroes. In Montgomery, Ala., a white man, speaking of Negro advancement, remarked that there were "niggers" in Montgomery who knew nearly as much as white folks. Sometimes an intelligent white man, that has become accustomed to regard the Negro as a necessary evil, comes in contact with an intelligent Negro; he is surprised; he speaks of it to his friends and associates, and introduces, or rather exhibits, the intelligent Negro as a "rara avis."

Mr. Booker T. Washington is held in high esteem by white people in the South, but by most of them he is looked upon as a man apart from his race. If they would but take the time to look about them, they would find some man or woman deeply imbued with Mr. Washington's spirit of progression, in nearly every town, and find them working conscientiously and assiduously, in a small way, for the betterment of the race.

I wrote a scene in this season's show that nightly demonstrates the popularity of Mr. Washington. A clever female book agent has tried unsuccessfully to sell some books to the mayor of Newtown. She has nearly exhausted all her artifices, when she thinks to assail the mayor's vanity with flattery. I will quote some of the dialogue that relates to Mr. Washington:

Book Agent: "You look so masterful and intelligent, I was sure you would buy a book; you will, won't you?"

Mayor (flattered): "Oh, I spec's I will have to buy one little book."

Book Agent: "I thank you so much; did any one ever tell you that you look like Booker T. Washington?"

Mayor (surprised): "No; does you think so?"

Book Agent: "Why, you could pass for brothers."

Mayor (swelling with pride): "I think I ken use 'bout 75 of dem books now."

Book Agent: "I can always tell great men when I see them."

Mayor (chest poked out): "You sure kin! Say, you might as well sen' roun' dat whole libery; come into the house en we'll discuss some of dem books; I didn't knew who you wuz at first, or I'd a buyed a book rite away." (Exit.)

When seen and heard, this scene evokes much laughter, and is as roundly applauded by the whites as by the colored.

If one calls a Southern white man a liar, be ready to fight. If one threatens him with a gun, be ready to kill; but attack him with ridicule, make the Negro the point, and the Southern white man is at one's mercy.

Many fair-minded white people in the South realize the injustice imposed upon the Negro, and would help him if they were not afraid of being ridiculed for going to see a "nigger" show. If you can induce some leading white citizen and his wife to promise to attend a colored show, and let the fact that they will attend become generally known about town, the show will be

sure of a large white audience.

In a certain city in Oklahoma we declined to associate the name of Texas with cowboys and gunmen. "I know the leading white citizens were present," he chuckled, then he added: "Do you know this is one of the richest countries in the world? Texas alone this year will produce between four millions and five millions bales of cotton, or, in other words, one-fourth or one-fifth of the world's entire produce of cotton. We have a great cotton crop this year; all we need is more 'niggers' to pick it." Then he spoke of the advancement of the Negro: "Do you know that one of the richest men in Texas is a 'nigger'?" he asked. "Well, he is, and what is more, the white people are doing something now never before heard of in this section of country: White ministers are going into 'nigger' churches, preaching and teaching, and some of the leading white citizens are going into the homes of poor Negroes and helping them to live cleaner and purer lives."

The colored people of the South wish to be amused. Every town of any size has its colored theater or picture house, and they are well attended when the quality of the entertainment merits their patronage.

There are hundreds of intelligent, clever colored performers working in the South, but the remark of a manager about explains the situation. He said: "When you have seen one act you have seen them all. There are too few of novelty acts; not enough originality. The stock companies produce the same shows under different names. The people weary of this, and the attendance falls off, with the result that the theater is forced to close." If space would permit, I could name many exceptions to the above statement, but the exceptions prove the general rule.

Notwithstanding all reports and stories to the contrary, the growth of the Southern Negro is phenomenal. A white man has every advantage, every facility for advancement, and deserves no special credit for doing something worth while or becoming some one of importance. But when a Negro surmounts the many obstacles placed in his path and rises superior to the handicap of birth and color, and takes rank with the great men of the world, he has the right to feel proud and bask in the glory of his achievement.

There is a new spirit abroad in the South. The white people are beginning to realize that the Negro is an important factor in their economic and industrial life. In Cisco, Texas, a small all-white town, a merchant said to me: "All we need is some 'niggers' in this place, then the town will amount to something. 'Niggers' ain't afraid to spend their money." In Taylor, Texas, the superintendent of the yards held me up for conversation. After I had told him where was my home, he remarked: "I guess the people in the North think we are still barbarians here in Texas?" I replied that those people in the North who had never been South would hardly be prepared to see the modern cities and towns of Texas, and that they were in-

sure of a large white audience. In a certain city in Oklahoma we declined to associate the name of Texas with cowboys and gunmen. "I know the leading white citizens were present," he chuckled, then he added: "Do you know this is one of the richest countries in the world? Texas alone this year will produce between four millions and five millions bales of cotton, or, in other words, one-fourth or one-fifth of the world's entire produce of cotton. We have a great cotton crop this year; all we need is more 'niggers' to pick it." Then he spoke of the advancement of the Negro: "Do you know that one of the richest men in Texas is a 'nigger'?" he asked. "Well, he is, and what is more, the white people are doing something now never before heard of in this section of country: White ministers are going into 'nigger' churches, preaching and teaching, and some of the leading white citizens are going into the homes of poor Negroes and helping them to live cleaner and purer lives."

It is the spirit of Jesus of Nazareth that is entering the hearts of the Southern people, leading them into the light of truth and righteousness. The spirit of Christ will prevail over the powers of sin until it establishes peace on earth and good-will toward men.

#### IDLENESS AND CRIME AMONG NEGROES.

It is generally admitted by close students of the question that there is an unwonted amount of recklessness and depravity and crime among the American Negroes today. Indeed, it can safely be said that it is the attention this refractory element is attracting to itself that is inspiring much of the adverse sentiment and many of the discriminations which are beginning to press so heavily upon the race.

But do the American people ever pause to analyze this moral lapsing of the Negro? Do they ever stop to consider that in many instances it is due more to the manner in which they deal with him than to any inherent qualities of the race? There is no attempt to deny that the Negro may be by nature even more dissolute or criminal than are other mortals. Yet the fact remains that a preponderance of these foibles in him which society is so relentless in condemning are the very ones which the public, by its blind and sweeping prescriptions, is doing the most to foster.

None of these adverse influences has been more disastrous to the Negro or reactionary upon society than the systematic manner in which he is being excluded from the fields of honest labor. One state after another is conducting investigations in an effort to connect an inadequacy of wages with the widespread existence of so-called white slavery. There is not an industrial opportunity which is enjoyed by Negro women that is not enjoyed more fully by white women; while most of the opportunities enjoyed by white women are as a sealed book to Negro women. If economic

restrictions are given to degradation among white women, it may, therefore, readily be appreciated how immeasurably more baleful to colored women are the slavish conditions under which they exist.

This is but a concrete illustration of the disparity of economic opportunities between the two races. The country is almost continually in a turmoil because of the industrial strikes by which both native and alien labor is seeking to increase wages, shorten hours and improve conditions generally. Yet who pauses to consider that these strikes are almost invariably against work and conditions that Negro citizens (by actual test in at least one notable instance) are not permitted to share even though they offer to work for nothing and board themselves?

In fact, the Negro has seldom found material industrial recognition north of Mason and Dixon's line save as a menial or in the least attractive occupations. Despite this melancholy fact, there is scarcely a section of the country which is not gradually displacing Negroes as menials, hotel servants and the like, thus virtually forcing upon countless thousands of nonprofessionals among them the dire alternative of making a living by questionable means.

The American people will one day hang their heads in shame at having been parties to any such wholesale oppression and repression of a people who are so intricately linked with the destinies of this nation.

#### PUBLIC LEDGER AND THE NEGRO.

We publish this week a series of editorials which appeared last week in the Public Ledger, Philadelphia's leading morning paper. These editorials are reproduced because they deserve the thoughtful reading of all persons interested in the proper relation of the races, and it is not often that a daily paper will so frankly discuss the real issue as the Public Ledger has. It has gone to the core of the matter.

Six years ago the editor of this paper wrote a series of articles for the Public Ledger on the Negro race in Philadelphia, and one of these was a sociological analysis of the so-called Negro problem. The problem we said then, is nothing more than the attitude of mind of the American White man toward the Negro. We showed that while the Negro is ignorant, poor, or grant it, even vicious, that was no part of the problem. The problem lay in the hearts and minds of the white people of this country, and the Negro minority is largely at their mercy. We further argued that the solution must come from the white man; that it is a mistake to believe that education or even wealth in the part of the Negro would solve this problem. If anything, the acquisition of education, and wealth will make the condition

much more acute, unless the white man changes. And the change is to be brought about chiefly by the church, the school and the press. The Negro problem can never be solved until the white man ceases to make a falsehood of his Christianity, and a mockery of his boasted democracy, and decides to lift the heel of ostracism, discrimination, prejudice, and oppression, from the neck of the Negro. Ten million Negroes are practically helpless against ninety million whites.

We are pleased to see that the Public Ledger starting this campaign for a change of attitude on the part of the whites. It deserves the praise of every Negro and every Christian for that matter. It deserves the place it has long occupied as the leading journalistic moral force of this great State, and the expressions it is now making must make it rank equal to, if not above, our local church in the struggle for democracy.

Of course, the Negroes must do something. And such expressions as the Ledger makes cause us to do more. It is a spur to us. Indeed if the white people only knew what a sour kindly treatment is to our race, we believe they would treat us better. We must encourage industry, frugality, chastity, honesty, soberness, on every hand. No sermon should ever close without some reference to these necessary qualities of character. But with all this, the crux of the matter is the awakening of the Christian conscience of the white man.



# Race Problem - 1913

## United States

### ~~Editorial~~ 4-6-13 THE TRUTH ABOUT THE NEGRO.

From the editor of The Rutland (Vt.) Herald, The Constitution is in receipt of the following letter: 4-6-13

"Editor Constitution: You are doubtless aware that here in the north we are able to get only one side of the negro question. The schools—run largely by northern money—naturally publish only the most favorable reports concerning their pupils and their environment. Occasionally we have rumors that there is another side to the story, that while some are being raised up the great mass of the colored people are as debased and degraded as ever. I know the facilities of the newspapers to get the real facts at first hand, and it may be you are in a position to put me in touch with some literature on that unusual line. Is there anything in print that claims to, or does give a correct view of the negro as he really is, outside of the publications with which we are all familiar, such as those of Booker Washington, etc? Pardon me for taking your time. My plea for doing so is the fact that you are living in or near the black belt, thus having short range views of the conditions on which I seek information. Congressman Lodge, of Massachusetts, said that he changed his whole attitude towards negro suffrage, education and civic rights after being taken through a negro quarter in a southern city. Thanking you in advance, I shall be pleased to reciprocate in any way possible. F. E. DAVISON.  
"Box 142, Rutland, Vt."

The answer to these leading questions is easily summarized in a few sentences. Facts need to be faced for the good of all. Now, then—

A thin uppercrust has been created among the negroes and its relatively few and certainly unrepresentative members have made progress that is truly marvelous.

But the great, representative, many-millioned mass of the race is in a worse condition than it was before the war. The statement is sweeping and carries the burden of proof. Let us see.

Before the civil war the negro race furnished indubitably the best unskilled labor and the best men servants and maid servants in the whole country. Butlers, drivers, stablemen, tillers of the soil, carpenters, laundresses, seamstresses, cooks, waiters, even mechanics—this class of industry, before the shot at Sumter opened the new era, found among the negro slaves of the southern states some of its finest exponents. They were quick, willing, loyal, splendidly capable. The whole race, as a race, and prodded by the restless energy of the Anglo-Saxon, was active and untiring.

Why? Because the negro was trained by the white man who knew him for those tasks for which he was fitted. The negro woman had the benefit of the constant supervision of her white mistress, the queen of the plantation, who had, in her turn, inherited the most inspiring instincts

which had, by the most exquisite training, been brought to a point of perfection. The man built the cotton industry, the most wonderful single industry up to that time developed by civilization. The woman built a system of hospitality and home-making never yet equalled for grandeur or gracefulness. The negro race of that day had the advantage of tuition under such master-builders.

Again: From the moral and religious and sanitary standpoints. Before the war the negro, making due allowance for his recent emergence from the jungle and his natural indolence and superstition, was a moral, a religious and a sanitary being according to the code and the scientific lights of that day. Again, why? And, again, because he was trained by men and women who compelled him to observe fundamental decency; by men who, sheerly from the cold-blooded viewpoint of business interest, if for nothing else, could not afford to have sick or incapacitated workmen on their hands; by women who went out and personally established and taught in Sunday schools and who personally encouraged cleanliness of mind and body and fealty to religion.

Half a century has elapsed since the war. What, today, is the condition of this race?

Go through any southern city and you will be told the same tale by every white housewife. Outside of the fast-dying old generation it is most difficult to employ a capable, conscientious domestic servant. There are hundreds of homes in Atlanta open to cooks at liberal wages, and the same applies to qualified butlers, valets, major domos, other house and premise-servants—but the dearth of qualified applicants is appalling.

What is the inevitable result? There are today hundreds of white servants in Atlanta where formerly a white domestic was a rarity. It is the same in other cities. The economic law of the survival of the fittest is already at work at the domestic end.

Go through any county in Georgia, or any other state in the so-called "black belt," and ask any farmer, large or small, about the problem of negro labor. They will tell you that there is no more shiftless, irresponsible, undependable class of labor in the world than that furnished by the negro. Contractual obligation is held lighter than the wind. No opportunity to loaf is lost. Promises of any nature are farcical.

Morals? Among the masses of the negro they are largely non-existent. Sanitation? It is a dream—a nightmare, rather, to both races. Combining morals and sanitation, venereal disease is overwhelmingly prevalent among them. Negro physicians declare that tuberculosis and other diseases register their mightiest ravages among their own people, and they are crying for help.

There must be some fundamental explanation for so fundamental, so appalling a contrast in just two generations. There is. The north, the south and the churches are chiefly responsible. And here are the reasons:

From the close of the civil war onward, energy, effort and millions have been concentrated not upon educating the ninety and nine among the negroes for the tasks and conditions of their new environment; but almost exclusively upon educating the one. The result has been good for the one; it has left the ninety and nine worse than stationary. The negro colleges in the south, those surrounding Atlanta and those elsewhere, have more than justified the money and pains spent upon them. Their work intensifies the regret that as much money and pains were not expended simultaneously with the ninety and nine. Results would have been proportionate.

Examine the crime roster for the past twenty-five years and you will find there the names of precious few negroes educated in any of these colleges; but you will find the roster teeming with the names coming from the ninety and nine, the rank and file. That one fact tells the whole story.

These institutions have graduated and are graduating productive, law-abiding negroes, who are giving forth as evangelists to leaven the mass of their own people. But if the process of leavening is left to this one source it will be centuries in completing itself; the rank and file will have become hopeless before the one outstanding of the ninety and nine can perform the task of redemption. The institutions established have vindicated the right to support and aid, but they work at only one end of the problem, and that the smallest one. What is needed is a system that will work at both ends, that will take care not only of the one negro, but equally of the one hundred, or the entire race.

What is the effect of the one-sided method? The ninety and nine negroes have been allowed to depend chiefly upon Providence for equipment. From this neglect they have drifted into indolence, disease, criminality, immorality. Ask an ordinary negro applicant for domestic work if she can sew. No! If she can cook. Only indifferently! There is virtually nothing of a

practical nature requiring finished work that she can do. The man of this predominant type is even worse. For to lack of equipment he often adds a tendency to be a parasite on his woman.

Northern and southern endeavor must realize, as neither did after the civil war, that it is imperative to train the negro of the ninety and nine class for those things it is expected he shall do and opportunity for doing which exists in abundance no less than the one negro upon whom philanthropy has expended most of its efforts. It is impossible to lift a race by its bootstraps or by a system that takes care of only one class, and that the smallest, instead of all classes.

Where do the churches come in? In every forward movement of history in which education and religion played, as they must play with the negro, the main part, the church has ever been the waker and the leader. It has not been so with the negro since the war as it was before the war. The Constitution is a firm believer in foreign missions. But the heathen at our very gates have been overlooked. The church has with tranquil eyes looked over the millions of uneducated, superstitious, immoral, inefficient heathen at its gate—and concentrated its effort on Hottentots and Chinese and East Indians and Mahomedans—not one of them needing its vitalizing ministry a fractional part as much as the negro in the shadow of the mother-church.

"But," it may be asked, "is it your policy or conviction that to the negro no wider field shall be opened than that involving menial or manual labor?"

By no means. We have shown that the colleges already established are turning out negroes fitted for many of the most exacting callings, and their work we have commended. That there are commercial openings available to the negro is also shown by the fact that even now a small percentage of them are successful in business life, an old-line insurance company entirely financed by negroes having recently been chartered in this state. Yet again, these instances are extremely exceptional. They do not touch the overwhelming bulk of the race.

Now some one must do the menial and manual labor. Until he is equipped for other things, the negro is the logical source of supply for much of this variety of labor. Unless he supplies it, it will be supplied elsewhere and the negro will be pushed out. Unless he supplies domestic and kindred service in cities and skilled and unskilled labor in the country, he has no legitimate means of livelihood; and as he is bound to eat, does it not follow that he is tempted to the dishonest way, simply through lack of training? The door is open; opportunity is almost unlimited to own his home or operate his farm. But to argue that the



mass of southern negroes can bridge the gap between ignorance, inefficiency and indolence at one jump, into these other tasks without help and training is imagining a vain and dangerous thing. That is where equipment for the ninety and nine out of the hundred must get in its elevating function.

There is hope for the whole problem from the fact that north and south, the negro himself are awakening to the monumental error of the system that neglects the ninety and nine and are beginning to work toward a system that provides for all. In the degree in which that awakening becomes universal depends the salvation of the negro race, of our entire civilization wherever it touches the negro, for that matter. It is not probable that the colleges now doing such good work in their specific fields will by lessened support be penalized for the mistakes of the past. That would be as short-sighted as the original error itself.

But the ninety and nine must be reached if the masses of the negro are to progress, to survive even; if disease and crime and immorality among them are to cease threatening not only their own, but as well the white man's civilization.

Philanthropy urges white north and white south to co-operate in remedying a tragic blunder for which both are partially responsible; and mercenary, dollars-and-cents self-preservation and interest, if you put it on that score, urges even more clamorously.

## The New Emancipation

The Old South Selling the New Negro  
Thousands of Acres for Millions of Dollars

BY A SOUTHERN JOURNALIST

IT means little to the average man to be told that Negroes own more than \$22,000,000 worth of land in North Carolina. No lasting impression is made by the statement that in this or that Southern State there are so many hundreds of thousands of acres of unused and unreclaimed land, some of it excellent without drainage, and all of it of a superior quality if drained. The significance of Negro ownership does not lie in the fact that he is reaching out to develop waste country, but in the fact that he is obtaining legal possession of some of the choicest acres in the section, land originally selected by the planters of generations ago as the best land. There can be no very great national importance even in this, unless it is due to economic causes that point to at least a partial elimination of the white man as the dominant factor in cotton production, due to his inability to compete with the Negro.

The Negro is obtaining land from three chief sources: First, from heirs to large plantations which were deserted by their owners shortly after the war, to which

plantations these heirs have no sentimental attachment; secondly, from owners of small plantations who have striven to retain the old plantation system and do none of their own work; thirdly, from timber companies which are glad to dispose of cut-over lands and find no market for them among the whites.

The South has always been, and still is, an agricultural section. Agriculture from the beginning was carried on under the plantation system. In the Gulf States and the interior, plantations generally comprised from one to ten thousand acres. In the Atlantic Coast region they were smaller, those on the sea islands seldom containing more than a thousand acres, and very often not more than one hundred acres. Plantations steadily became smaller as they were cut up and divided among heirs each generation. The owners hired overseers to see that the slaves worked. Slaves were productive to wealth in two ways: by the production of crops and by the reproduction of themselves. This raising of slaves was the most lucrative business of many plantations.

It was not until the period immediately preceding the Civil War that extravagance crept into plantation life. Previously living had been bounteous but simple. The younger generation that went into the war was made up of thousands of men who had been to college, at home or abroad, but had not received their professional educations. They did not know how to plant. They depended on the overseers to bring them an income on which they could live before their professions began to pay. So, after the war, without either profession or income, they were in a desperate situation. They not only did not know how to plough, but they did not know how to tell if a hired man was ploughing right. Emancipation made the plantation system obsolete. The poor white, never of much importance economically or politically in the South, was as well off after the war as before it. He was soon to see that emancipation meant more to him, possibly, than to the slave.

"I went back to my fields, as thousands of my comrades did, after Appomattox," said a rich cotton broker recently, explaining the sale of his old family seat to Negroes. "In two seasons I think I learned how to plant. I also learned that the city was the place for me. For sentimental reasons I held the place for almost half a century. But my children care nothing for it. They have visited it once or twice and that is all. I have sold it to the children of our old slaves. They ought to have it and they ought to have it on easy terms." That man's experience was the experience of thousands of others. They moved from the coast region into the growing towns of Alabama, Louisiana and Texas. Many, like Patrick Calhoun, went to the Pacific coast. Others migrated to New York and the great cities of the North. They had native ability and grit, and most of them succeeded. The custom was to rent the plantations to Negroes. There were few actual sales then; there have been many lately.

A man owns, say, a plantation of 300 acres. It may be worth on the open market \$20 the acre, if good cotton land. It can be rented, perhaps, for three or four hundred dollars the year, or for a share of the proceeds. In either case it is a poor investment. On the other hand, the owner

can divide it into ten thirty-acre farms. He can find Negroes eager to buy these plots at from \$40 to \$60 the acre, if the terms are easy. A Negro, say, has managed to accumulate \$200, sometimes more and sometimes less. For a thirty-acre tract he will pay this \$200 in cash and give a mortgage for not less than \$1200, bearing interest at eight per cent. The white owner has now received \$2000 in cash for his plantation and he owns a mortgage on it for \$12,000, yielding an annual interest of \$960. Add to this the interest on \$2000 at six per cent, \$120, and his gross annual income from the plantation is \$1080. The sale has resulted in a net gain to him of not less than \$680 the year. He has sold a \$6000 plantation for \$14,000. There is the further chance that many Negroes may not be able to meet the interest charges, if the season is bad, in which event the original payment of \$200 is confiscated and the property is sold again. When Negroes are willing to buy under such onerous conditions, it is obvious that they are preferred buyers, and their ultimate ownership of much of the best land in the South is certain.

There are men who make a business of buying old plantations from absent owners, dividing and selling them to Negroes. Some drain the lands before selling and assist the Negroes with advances for the first year or two. Their returns are eventually the greater therefor.

The Negro is getting very little land from large planters. Cotton is a very profitable crop if planted on a large basis. It is profitable also to those who do their own work on small plots. There are, however, thousands of small planters, using the word in its technical sense. A planter is not a farmer. He is a man who hires labor and endeavors to live as his ancestors did in slavery days. He plants perhaps fifty acres of cotton. He spends at least \$10 the acre for commercial fertilizer, paying for it by note. He employs a couple of ploughmen by the month, he has some hands who work for him two days each week in return for a house and a plot of ground anywhere from five to ten acres in extent. He pays from one-half to one cent the pound to have his cotton picked. He pays fifty cents the day for the hands he hires by the day. A good hand can often do in half a day what is accepted by custom as a day's work. The most exact estimate of the cost of production of one pound of cotton by such a planter is nine cents.

Take the case of a Negro who owns ten acres of land. He raises sweet potatoes on which to live and buys only hominy and salt meat. His wife and his children help him to cultivate the fields. He uses what compost he can get for fertilizer, buying but little of the commercial product. His chief expense is for seed and for ginning. If he makes only three bales of cotton, he has fifteen hundred pounds of lint and something over two tons of cotton seed. He can get for this seed at least \$35, which is a low estimate. Even if he has used some commercial fertilizer, his crop has not cost him in money more than \$60 at the most. That is four cents the pound. It approximates very closely the average cost of production by Negroes on their own lands in the South.

When the Negro makes cotton at four cents the pound and the white man who hires labor makes it at nine cents the pound, there can be no question as to which must ultimately succumb. The all white planter sooner or later

either labors in his own fields or gives up the fight. He goes to the city and his lands go to the people who are economically able to make a living out of them. Even the white farmers, who do their own work, find competition with the Negro increasingly difficult, and this in spite of the fact that the Negro is not a scientific or a careful farmer. If statistics could truly tell the story they would show that a greater and greater proportion of the cotton crop each year is being made by the Negro for himself, and more and more of it on land to which he holds title. Even thirty years ago the amount of cotton produced in the sea islands of South Carolina by Negroes for themselves was insignificant, yet it is estimated today that at least half of the sea island cotton of South Carolina, the finest cotton in the world, is grown by Negroes, partly on rented land and partly on land of their own. The Negro owner of a small farm is in a position economically impregnable. Where cotton at eight cents the pound would spell ruin to his white neighbor, it means a real profit to him. Lands therefore have more value for him than for anybody else, and that is why he is getting possession of them.

With the cutting of the pine forests throughout the South, much land hitherto waste is being opened for agricultural purposes. It sells for about ten dollars the acre. Much of it is being taken by the Negroes, though they prefer, in general, to buy land which has been cultivated for years and has been tested. Most of the cut-over land has to be thoroughly drained before it can be profitably used and few Negroes have enough money to undertake this drainage. The acquisition, therefore, of waste land by the Negro is not now of sufficient importance to warrant diagnosis.

This evolution in land ownership is necessarily somewhat slow. It would be much more apparent than it is were it not that the Negro pays, on the average, double what he ought to pay for every acre of land that he gets. This is due to his lack of capital and his longing for ownership, a longing so intense that it paralyzes his judgment. The influx of the Negroes into the towns had beclouded, too, the real progress that is being made by the substantial members of the race, whose contempt for the vicious ones of their own color is very great. The Negro farmer is preyed on also by the factors, who advance to him at ruinous rates. They often rob him additionally by a system of undergrading, and the white farmer suffers in this way also. Most communities drive these fellows out when they discover them, but the graft is one very hard to prove. There is one cotton buyer, a bully, who practically forces Negroes in his vicinity to sell to him, and he persistently underweighs their offerings. If they object he is very likely to do them personal harm. There used to be more white men of this type than there are now. Southern sentiment does not support them.



# Race Problem - 1913

## United States

### JAPAN'S VIEW OF THE "WHITE PERIL"

**W**HILE THE ANGER and indignation of Japan against the United States on the question of citizenship and freehold possession of land seem to be held in check pending the efforts of diplomacy to reach a satisfactory solution, some of the leaders of thought in the Empire are not so easily about it and are uttering denunciation and imprecation against the white peoples who have proved so long a peril to the peace and prosperity of the rest of humanity. This white peril, says Professor Ryutaro Nagai, has long been the bane of the world, and in an elaborate article in the Government official publication, *The Japan Magazine* (Tokyo), he asks that Japanese immigrants be admitted to American citizenship. The white races are told "to put away their race prejudice and meet Japanese on equal terms in brotherly cooperation." He accuses the white people, and especially the Americans, of "the shallowest hypocrisy" in talking peace while provoking war by their injustice, altogether forgetting that Japan is building some of the largest dreadnoughts in the world. Comparing the Japanese with other naturalized foreigners in the United States, the professor remarks:

"In morals, Japanese compare favorably with those nations to whose aggression and greed we have with reluctance been obliged to allude in the past.

"If our immigrants be honestly compared with those of other nations, we have nothing to fear. The average yellow immigrant entering the United States is found to possess a larger amount of capital than those from other countries. As nations the yellow people have never waged war of any kind on the white races, nor in any manner provoked them to jealousy or resentment. When we fight it is always in self-defense.

"The white races preach to us 'Peace! Peace!' and the futility and waste of armament expansion, while all the time they are expending vast sums on armies and navies and enforcing discriminations against us. Now, if the white races truly love peace and wish to deserve the name of Christian nations, they will practise what they preach and will soon restore to us the rights so long withheld. They will rise to the generosity of welcoming our citizens among them as heartily as we do theirs among us."

He points to the "unedifying" experience of "the war between America and Spain and the seizure of the South African Republics by the British." Moreover:

"In addition to this, most of the nations of Europe have been carrying on a system of appropriating the lands of the more uncivilized races too weak for self-defense. The extent of territory taken by the white races in this way during the nineteenth century totals nearly 10,000,000 square miles, embracing a population of about 135,000,000. And it will be seen that

even within the comparatively short space of time since 1860, the white races have taken nearly 10,000,000 square miles of land and enforced their rule over many millions of the darker-skinned races. At the present moment we are treated to the exhibition of another civilized white group of races making war on Turkey, demanding the cession of some 400,000 square miles of territory, with millions of population.

"In the face of all this we have been treated by the white races in recent years to tracts, treaties, and newspaper articles galore, on what they call 'The Yellow Peril.' Surely, in comparison with the white races, there is no indication of any peril of yellow aggression at least."

This writer declares that settlers in Manchuria and Korea are better treated, whatever their color or nationality may be. The 'arrogant and unfair' attitude of the white races finds no parallel among the Asiatic peoples. He predicts that this attitude, if not modified in the near future, will lead to danger:

"Viewing the matter seriously, for it is a very serious matter indeed, it ought to be said that every defiance of justice must in the long run provoke revolt. Just as in the labor world, if the capitalist is unfair in his division of profits and the laborers are ground down, they will not forever submit; so in the international world, unless justice obtains between race and race, there will be trouble.

"In the case under review then, who will be responsible for the trouble? If one race assumes the right to appropriate all the wealth, why should not all the other races feel ill used and protest? If the yellow races are oppressed by the white races, and have to revolt to avoid congestion and maintain existence whose fault is it but that of the aggressors?"

It is just such utterances as these with which Japanese journals are overflowing that provoke comments in the European press, of which the following quotation

from the *London Saturday Review* is a specimen:

"Just as the tension between Russia and Japan on the eve of the ensuing war was minimized in this country, so is the tension between the United States and Japan at the present moment. In the first place, it is assumed that the dispute between them can easily be settled by diplomacy; in the second place, that, should it prove otherwise, the omens are favorable to America. It is hard to find the grounds on which either of these assumptions is based. Japan, whose aim is to rank with the great Powers without any reservation, must insist on satisfaction or suffer in prestige, which she can not afford to do. To say that the issue is one which, should it involve her in war, would not entitle her to general sympathy, will not do. In standing up to the United States for the observance of the spirit of a treaty she is championing everybody's cause.

"But the source of the trouble lies deeper, and there is the danger. Both countries are obeying the primal instinct of man, and neither could, in the circumstances, act in any other way. The prize is supremacy in the Pacific. . . . The inevitable explosion between them will come the moment either thinks she is ready, and suddenly after the manner of all modern war."

# RACES CAN BE OF MUTUAL

## HELP, SAYS WASHINGTON

*Moral: Ad*  
*2-17-13*  
Negro Educator Delivers Notable Address to Tremendous Crowd

## GOVERNOR ALSO SPEAKS Both Tell Negroes Their Future Rests With White Neighbors

Speaking before an audience of more than 200 white people of Montgomery and 1,500 negroes, at the Dexter Avenue (colored) Baptist Church yesterday, Governor Emmet O'Neal and Booker T. Washington, in discussing relations between the white man and the negro in Alabama, joined together on the broad principle that the two races can live together in the South on different social planes, and both can do their part toward uplifting the prosperity and ideals of their communities.

Both the utterances of the Governor and the noted negro educator, were declared by their hearers to be among their most notable speeches. The Governor spoke but fifteen minutes during which he declared that as Governor of Alabama he had sworn to be governor of all the people of the State, and that he was ready at all times to do all in his power for the betterment of the negroes of Alabama.

"I believe," said Governor O'Neal, "that an officer of the State should be willing to work harder to help the negro than he would to help even a member of his own race, for the negroes need more help."

### Fidelity of Negro.

He declared that the dominant race could be expected to extend the helping hands to the weaker. "There is no Southern white man," he said, "that does not feel grateful to the Southern negroes for their fidelity during the war. When all our white men were at the front, the Northern papers said that the war would be short lived, for the negroes would rise and apply the torch to our Southland."

"But on the contrary, they remained true to the trust put in them by their masters when they left their loved ones. The negroes protected the homes and tilled the fields to provide food and warmth for those left helpless by the brave men called to fight for their country."

Tremendous applause greeted Governor O'Neal's remarks.

Throughout his address Prof. Washington impressed on his hearers that there could be no happiness for them



In seeking social equality, but their greatest happiness would come when they proved to the white people they could and would be honest, law-abiding, hard-working, thrifty citizens.

#### Appeals to White People.

His appeal to his white hearers was that the negro could never advance to that stage where he would be of the greatest benefit to his white neighbors until he had been educated to a point where laziness and crime could be no part of his being, and this could only be obtained by earnest co-operation of the part of the white people.

The keynote of the noted negro education address was that there is exceptional opportunity for Montgomery. In the world that two races of different color and separate in their social affairs can live side by side in peace and harmony and each race in its separate way, contribute to the prosperity of the city.

In part, Dr. Washington said:

"Here in Montgomery and throughout Alabama the negro race is permitted to live in one of the most beautiful and healthful climates that exists anywhere in the world. Here he can find plenty of work every day in the year. Instead of having to spend days and weeks in seeking work, work seeks the man. Here, too, in Montgomery, the native white Montgomerian does not discriminate against negro labor.

"In order to rightly perform our duty in the matter of labor, we must seek to improve our methods of labor. If our word is given to white man or black man to the effect that he will be at a place at a certain hour, we must be certain that that word is kept. We must prove that we can be just as clean, just as progressive, put just as much brains and skill into our labor as the people of any other race.

#### Negroes Can Help City.

"We can help the white man in Montgomery, too, by showing that when we rent his property that we will not damage that property any more than is true of people of other races. In too many cases colored people never feel themselves at home in a house after they have rented it until they break the window glasses or knock a door knob off, remove the gate from its hinges, and stuff an old pillow in the window where the pane of glass ought to be. This kind of carelessness and wastefulness in the use of property increases our rents and makes it difficult in many cases for colored people to rent desirable property.

"In a city like Montgomery, too, the average negro can get nearer to his employer, can get to the ruling classes, can get more out of them than is true of the same grade of working people that I found anywhere in Europe. It is often said that the Southern white man understands the Southern negro better than anybody else. I will amend this saying by stating that in my opinion the Southern negro understands the Southern white man better than anybody else.

"Above all things, it is the duty of our race in Montgomery to convince the white people that it pays to educate us, that it is not dangerous to educate the colored child.

"Many white people fear to educate the negro because they have the feeling that when the negro is educated the first thing he does is to put on patent leather shoes, red socks, kid

gloves, get a walking stick and a big cigar and go strutting through the streets; that he becomes not a producer but a loafer, not a simple, reliable individual, but in plain words—a dude.

"We must convince the white people in Montgomery that we have gotten rid of all our foolish ideas to what education will do for us. The very minute that we can convince the white people in a city like Montgomery that when we get education we will become more law-abiding, that we will render more service in all lines of labor, will become more reliable, will become cleaner and use more skill and put more brains and conscience into our work, from that minute I predict that there will be no trouble in giving the negro all the education that he wants and can use.

#### Negroes Follow Whites.

"Now, how can the white people of Montgomery help the colored man? I am convinced that the white man has resting upon him a tremendous responsibility. In my studies and observations of the white man and the negro in many parts of the world, I have found as a rule that the negro in any community is very much what the white man is. If you find in any community a class of intelligent, high-toned, law-abiding white people, there you will find the negro in some degree

trying to follow the example of the white man.

"If, on the other hand, in any community you find the white man a drunkard, a gambler, carrying pistols, breaking the law, there you will find a large element of negroes trying to imitate the white man in these respects. Now, the white man in Montgomery can help make the colored people in Montgomery better citizens first of all, by getting rid of the old idea that education is going to hurt the negro instead of helping him; and when I say education I do not mean education in the books of the old fashioned character, but I mean that education of head, heart and hand which will make the members of my race respect all kinds of labor, will let them feel that it is just as honorable after they have been educated to use the pick or the shovel, or to cook in the kitchen, to work in the dining room or the laundry as it is for them to teach school or preach the gospel.

#### Valuable Time Wasted.

"I note that in Montgomery that a large amount of money and a larger amount of time of the best white citizens of Montgomery is given every month in ferreting out and punishing crime among our people. I note that in Montgomery that it costs many thousands of dollars each year to conduct the courts that are largely engaged with negroes who are charged with breaking the law.

"We ought to get to the point where so much of the time of the best citizens of Alabama should not be occupied, should not be wasted on negro crime, but these white people should be free to give their time and talent to productive employments.

#### Law Alike to All.

"When the negro breaks the law he is punished by the same law, brought before the same judge, is defended by the same class of lawyer, receives the same kind of punishment that is true when the white man breaks the law. In regard to punish-

ment of crime there is no color line drawn. The negro, then, should be given the same opportunity in school to know what the law is, to learn lessons of self-control that will enable him to know the law and keep the law that is true of other races.

"The negro woman in Montgomery cooks the white man's food and nurses his children. It is mighty important insofar as concerns the health and happiness of the people of Montgomery that the negro women should be intelligent, clean and virtuous.

"There is no more danger in giving the negro an opportunity to get education so that he may be a good citizen than there is in furnishing him opportunities to degrade himself so that he may be a worthless citizen.

"In a word, it is far better and far cheaper to spend more money in educating the negro than it is to have to spend so many thousands of dollars every year in punishing negro crime.

"The negroes in Montgomery, as in other parts of our State, need encouragement as much as they need condemnation. I have found that my race likes praise, that is a colored man is sober, industrious, hard working, saves his money, that he likes to have that known and talked about among the white people, and in proportion as that is true he will be encouraged to do even better.

"In speaking here today as I do, I do not overlook the fact that many good things and exceptional things are being done for the colored people here in Montgomery. That here for the most part you have good relations between the white people and black people. I do not overlook the fact that our race in Montgomery has made and is making progress. Here in Montgomery, for example, the colored people own and pay taxes on about a million dollars worth of property. This has been gotten within fifty years. Now there is no sensible negro who does not realize that it would have been impossible for us in a city like Montgomery to have gotten hold of this amount of property without the aid and encouragement of the white people.

"We are not only making progress in getting education and in getting property, but I can point with pride to the fact that in Alabama we have good relations between the white people and the black people. During the last few years the number of lynchings, thanks to the brave and generous attitude of Governor O'Neal, is steadily decreasing, and I believe we will soon get to the point where there will be practically no lynching in our commonwealth. Let us resolve as a result of this meeting that each colored man will strive to make himself all that it is possible for him to be in the direction of good, law abiding, industrious citizens, and in this way we will invite and justify the encouragement and the protection of our white friends."

#### MRS. LA FOLLETTE ON "THE COLOR LINE."

We are indebted to Mrs. Belle Case La Follette, the talented wife of Senator Robert Marion La Follette of Wisconsin, for a painstaking collection of facts of race discrimination in the District of Columbia and a philosophical discussion of them, in *La Follette's*, her husband's newspaper. She says:

Outside of Washington I claim no personal knowledge of the "race question;" nor do I profess to speak of it here at the capitol with the authority of an expert investigator. But I do feel warranted in saying that considering their opportunities the Negroes of Washington have done well in the last quarter of a century and that they constitute a useful, well-behaved and in general, a worthy citizenship. There are exceptional cases of unspeakable brutality and outrage, but to judge all the race by these exceptions is as unjust as to brand all white men as Diggsses, Caminetis, and Charltons.

According to my observation, the race question has been taking very good care of itself here in Washington. Segregation in the schools and in most of the churches, except the Catholic—where I observe the colored people are admitted to worship—has been accepted. In most public places, theatres, hotels, and all sorts of gatherings, the color line is drawn as if by mutual consent. The colored people themselves seem disinclined to raise the issue. While the District of Columbia Suffrage League specifically state that their movement discriminates against neither sex nor race, the color issue has been avoided at the Woman Suffrage Headquarters.

Of course there is no "neutral consent" about it; there never is where the strong all vote the way they want things and the weak are not allowed to vote at all. The Emperor Napoleon was blasphemously wrong when he declared that "God is always on the side of the strongest battalions"; God is always on the side of those "who have their quarrel just," and they are mostly the weak and not the strong in the Nation's citizenship. The fate of a Nation has always turned upon its treatment of its weakest factorate. It whipped the Slave Power to its knees at Appomattox and it will yet break on the wheel the spirit of the Slave Master, now insolently rampant in the land, when Shiloh's ghost from Shiloh's battlefield shall "come again!" It is written in the Book.

Mrs. La Follette says further:

Heretofore, in the street cars, and, as I understand it, in the government service there has been no official discrimination against the colored people.

Since the advent of the new administration, however, there has been unquestionably a marked change, not perhaps so much in sentiment, as in the freer, stronger expression of the determination to impose upon the District of Columbia the usages of the southern states in the matter of race segregation. Three bills have been introduced this session of Congress for segregation of the races in street cars of Washington by Mr. Clark of Florida, Mr. Harrison of Mississippi, and Mr. Thompson of Oklahoma.

There has been talk before this of Jim Crow cars here, but it has been only talk. Very few have really believed that a movement for segregation of the races in the street cars could be made to carry at the capitol of the nation. But now the possibility is being regarded more seriously.

There is no just reason for asking segregation on the street cars of Washington, other than race prejudice. The colored people are, according to their employment, as clean and orderly as you could expect them to be. Segregation on the street cars has no more foundation in right than segregation of pedestrians on the highway. It seems strange that the very ones who consider it the greatest hardship to sit next a colored person in a street car, entrust their children to colored nurses and eat food prepared by colored hands.

There need nothing be added to this statement and conclusion. It is as just as death in the one, which exacts an eye for an eye, and as fair as life in the other, which exacts a tooth for a tooth, until wrong is compelled to right itself with Justice. She says there are some 11,000 colored employees working for the Government, more than half of them in Washington, who competed with whites for their positions, who are proud of their success, and who resent more than she ever knew before the drawing of the color line in the public service by the Democratic Administration—the Slave Master Spirit that will yet be broken on the wheel.

Al honor to Mrs. Belle Case La Follette! If her husband had the courage of her convictions he could shake the moral foundations of the Nation from the place where he stands in the Federal Senate. But he wants to be President, and that desire made a coward of Daniel Webster and a stinker of Henry Clay.



# Race Problem - 1913

## United States

### THE WAGES OF PERSECUTION.

The wages of persecution is death, as much so as are the wages of sin and desire. Those who do not deny themselves the pleasure of indulging in either of them, or the three, find this out when they abuse their opportunities of whatever sort, their power or their hatred, when for the moment they have "a little brief authority." And all human authority is brief, transitory. The mantle of the great of to-day seldom falls upon the shoulders of those of to-morrow in their family and name, but passes on to some other family and name. Successful men in all walks have the same problem to deal with that troubled the patriarch Abram when he complained: "What wilt thou give me, seeing I am childless, and the steward of my house is this Eliezer of Damascus? Behold, to me thou hast given no seed; and, lo, one born in my house is mine heir." The child is always father to the man, but the man is not always son to the father. So the father often finds that among all his children there is none like him, that they are all strangers, and he knows from this that his fame and fortune will be wasted when he can no longer care for them. (10-23-13.)

This is shown to be true in the lives of great men of whom record has been kept. In Rome we have the two Scipios, the three Gracchi and the two Catos; in Great Britain we have the two Pitts and in the United States the two Adams of Massachusetts, and then the name dies out. Whole generations are exhausted to produce one Cromwell, one Napoleon Bonaparte, one George Washington, one Andrew Jackson, one Abraham Lincoln, and they die childless or have children in whom is only the death of life. Strangely enough, nations undergo great and radical changes as they come to type in one great character as the exhaustion of one or more generations. Mark the changes in the character of the American nation from George Washington to Andrew Jackson, the first and seventh Presidents, a period of thirty-five years, to Abraham Lincoln the sixteenth president, a period of thirty-six years. The changes in the national character and manners from Lincoln to Taft, the twenty-seventh President covering a period of forty-eight years, were greater and more marked than in the periods between Washington and Jackson and the latter and Lincoln.

Singularly enough, the thirty-five years between Washington and Jackson were disturbed by the question of the further importation of slaves and the settlement of the relative status of the slave master and the slave, while the thirty-six years between Jackson and Lincoln were disturbed by the question of the extension of slavery into free territory and the right of slave-holders to rule the nation, resulting finally in the abolition of slavery. The forty-eight years from 1865 to 1913 have been disturbed by the question of fixing the status of the free Negro citizens judicially by the several States and by the Federal Government, in accordance with the letter and spirit of the war amendments to the Federal Constitution. The results so far have been highly unsatisfactory. The Negro has steadily lost prestige as citizens in their political and civil rights, while they have steadily gained prestige as men and women in their Christian virtues and economic values. As home and church builders and maintainers and as wage-earners and business pioneers they have held their own.

The Norfolk Journal and Guide, with a pathos in which hope is the dominant note, states the situation as follows:

In these days of persecutions, such as "Jim Crow" laws, segregation laws, mobs, massacres and the like, let the Negro persevere and co-operate and continue to raise his standard. Let him educate his children and buy land, and take more pride in his race. Co-operation should be the watchword of Negroes everywhere. Wherever there is a race enterprise, it should be encouraged and supported, and where it is faulty suggestions should be made for its improvement. The tide does not run one way forever, nor does the rain always fall, and some day, if the Negro properly perseveres, persecutions will have to cease. With fifty years of freedom the Negro has countless blessings. He has had patience and made persecutions and discriminations of every sort stepping stones to his higher advancement. Sometimes the way seems dark and dreary but every cloud has its silver lining, and as long as there is life there is hope, and the Negro race shall continue to live and increase. Out of four millions of slaves freed, a race of ten millions has grown, and every census shows an increase. As in numbers, the race has grown in finance and intellectuality. Its foundation was built in slavery, out of rough and substantial material, and that foundation will stand through the ages. Let each man have dauntless courage and know no such word as failure. Regardless of the seeming

darkness there is still a bright future. There should be more vocational training. Learn how to do more things and to do them better. Christianity is essential. The Negro must continue to remember his God and he will be led from the Wilderness of Persecution.

No thoughtful Negro can read the foregoing article without taking fresh heart of hope. There is the ring of cheer and courage in it that is glorious even in the darkness of persecution, when the wages have not as yet been apportioned to the wrong-doers. It should enthuse the race as do the words of Lord Tennyson all gropers through the wilderness of persecution seeking after the perfect law of liberty, when he sings in "In Memoriam":

I held it truth, with him who sings

To one clear harp in divers tones,

That men may rise on stepping stones of their dead selves to higher things.

But who shall so forecast the years

And find in loss a gain to match?

Or reach a hand thro' time to catch

The far-off interest of tears?

The slave parents of the race who hoped and prayed for "higher things," but died before Gen. Grant marched into Richmond, would greatly rejoice if they could see to-day "the far-off interest of tears" which their children enjoy in their own homes, churches, free labor employments, and in the beginnings of business development greater in future possibilities than in present results. It is for us in the present by our labors "to forecast the years," so that our children and their children may "find in loss a gain to match." If we do not do this, if we do not by our labors in the present continue to build for the future, we shall be poor indeed in all that makes for riches—the riches that do not take wings and fly away; and these riches consist more in good names built upon solid Christian foundations than in lands, tenements and hereditaments. These latter are not to be undervalued, far from it; but, as the Psalmist says, a good name is more to be preferred than riches. It is rather, then, the part of wisdom to succeed moderately by honesty in every transaction and strict economy than very greatly by dishonesty and a vulgar display of ill-gotten gains.

The days of persecution are hard upon the race, and they promise to be harder, but his courage to win should grow with the persecution, following "the star of his destiny," with increased faith in the God of his fathers. The wages of persecution is death, and those who impose them—whether they be individuals, the state or the nation—will reap them as they reach them.

### SEPARATE SCHOOLS IN NEW YORK.

The public schools of Greater New York are now open for the work of the new year. It is estimated that in the five boroughs some 850,000 children have enrolled in all of the departments. What a host of young people that is—young people who in a few years will take their places as men and women, as citizens and breadwinners! Hourly the old order changeth. That which is to-day soon becomes yesterday.

During the school year last year there were reported many clashes between the white and colored school population, more especially in the Harlem District, and much undertone talk of movements leading to the separation of the races in the public schools. We have derived so much advantage from the mixed instance where they are not forced upon them. It is a delicate business in which THE AGE led the way, that it should be a point of honor as it is of vital interest to keep a close watch on all separation movements. It behooves parents to lecture their children constantly to avoid clashes with the white children in every instance where they are not forced upon them. It is a delicate business in which parents and children can afford to work together for the common advantage.

Out at Roslyn, on Long Island, the school authorities have forced separate school conditions upon the colored people, although the question as to their right to do so is still pending on appeal before the State Department of Education. Under our State law they also have an appeal to the courts. When the Roslyn schools opened Tuesday of last week fifty-six colored children marched to the high school and demanded admission, and were denied. They were advised by one of the parents of them to disband and they marched back to the school set apart for them. But the incident will leave a bad taste in the mouth of the children, and a legal fight on the hands of the parents that will embitter their feelings and strain their intercourse as fellow townsmen. It may also stimulate separation movements in other parts of the State. The race policy should be

at Roslyn and everywhere else, to fight to a finish to keep the public school advantages we have and to add to the number of them.



## THE FIGHTING SPIRIT IN THE SOUTH.

THE AGE has been told so often by persons in the South who know more about conditions in those States than we do that "all is merry and the goose hangs high;" that the relations between the races were never better and are growing better all of the time, and the same opinion is so insistently disseminated among the white newspapers, with the invariable advice that the races should be left alone to fight out their own affairs, that we have at times felt that there must be something wrong in our ability to gauge public opinion and conditions by a close study of the newspapers of both races and by listening to such speakers as make a specialty of dealing with the race and other problems of the Southern States. It is easy to believe anything, and to shade anything the color desired, and for the purpose desired; but the truth, although falsified, remains the truth.

Investigations recently made show that THE AGE has not been in error in any of the positions it has taken on conditions in the South. The disfranchisement and segregation movements, the gross inequality in the distribution of the school funds and the inadequacy of school accommodations and pay of teachers, the fearful disregard of sanitary measures in the districts occupied by colored people on the part of the municipal authorities, and the horrible abuses in the "Jim Crow" regulations on the railroads and steamboats and in their waiting rooms, have all conspired to produce a condition of irritation and unrest that affects the whites as well as the blacks alike. The colored people know that they are wronged, and are in a measure helpless, and the white people know that they have wronged them and show the guilt in their conduct. Far from appearing to be frightened at a white man, the average colored person in Virginia carries his resentment where the white man can see it and the white man is wise enough not to brave it, as an individual, without extreme provocation. He knows there will be trouble if he does, and the white man with a family to support is not hunting for trouble any more than is the colored man of common sense, and they are the average.

This condition is shown in most marked manner in the development of business enterprises among colored people and the disposition to patronize their own concerns rather than those of the whites. This has resulted in the rapid growth of small business concerns in the towns and cities in the colored districts, some of the concerns already being strong and impressive. The two banks in Richmond are real banks, one of them having an up-to-date vault that cost ten thousand dollars. There are drug stores everywhere and plenty of doctors, all of them prospering in more or less fashion. They are bound to grow in numbers and prosperity.

But the fighting spirit in the South which we would emphasize most is not of the physical but of the moral sort. The colored people are learning that they must stand together in all matters where they have a common interest. Those of Maryland led off some years ago in fighting the disfranchisement measures, and are keeping it up in fighting the segregation measures. The Virginians have caught the spirit of it, and all along the line the people are being urged by their newspapers, their preachers and in public meetings to qualify to vote and to use all of the moral influence of numbers united to keep such rights as have been left to them and to contend for those which have been taken. This is a very hopeful condition, and is maintained, as it was made, by that large and influential class of colored people, which is growing, who make up the strong, self-respecting sifting out of the mass of the people.

On the other hand, the man farthest down who knows he is wronged in his civil rights and personal feelings is growing in numbers also, and in the reckless fearlessness that makes the common sort of white persons respect him and fear to offend or molest him except in large numbers; the class who are the mob-wrathens in action, who do things in large numbers they would not dare do as individuals. This sort of both races constitute the problem which the better sort of both races should strive to make better men and citizens, in order that law and legal process should be more respected than they are, and that is good for the whole people.

The true fighting spirit in the South is shown in the general awakening of the thoughtful colored people to their best interests and the necessity of standing together to obtain them by persistent argument in the newspapers and in public assemblies, and by shaping their own conduct in such a way as to rebuke the worst white and command the respect of the best white sentiment of the com-

munity. These people are leading in church, school and business work, and they are having splendid success. All of the indications are that their numbers and influence are rapidly increasing in all of the large centers of the South. They are refuting the statement often repeated that they should accept the place in life of their communities which their white neighbors assign them and that they place upon them, by making their own place and estimate of them. Their neighbors are being forced to accept as being correct.

### "THOMAS DIXON'S LEOPARD SPOTS."

The Norfolk Journal and Guide lifts up its voice loud and long against Thomas Dixon and the revival in the Southern States of his vile play, "The Leopard's Spots." It says:

Have the Christians of the South lost their consciences? Have they no longer any sense of justice and right? Will they continue to crush a helpless people as they would a worm under their feet? There is enough race prejudice and hatred in the South without agencies like Tom Dixon's play exciting more. There should be such things as justice and mercy. The dominant race will certainly be held responsible before the bar of God for allowing such depredations to continue and every man that's responsible will have to answer for his misdoing.

Thomas Dixon, who was some sort of preacher before he became sort of author, belongs to the canine tribe, and therefore has no love for the feline tribe, of which the leopard is the criminal, with his stripes all over him, as the tiger is of the canine tribe. The rodent tribe belongs in the same case. A man so unfortunate as to be possessed of any one of the three of them has the time of his life to keep out of the poorhouse, the penitentiary or the lunatic asylum, "separated from his brethren" for their good and for his own. When allowed to go at large such people are always dangerous—like J. Wilkes Booth, Guiteau, Polgosc, Presidential assassins—and when their hand is not turned against themselves it is turned against others, as in the case of suicides. People who have the beast disease in mild form, like rheumatism and its allies, are often more cruel and brutal than those who have it in violent form, like hydrophobia and its allies, as the latter soon make way with themselves, while the former often linger on for years, poisoning their home and neighborly associations and making life miserable for themselves and all those about them. Such people are the social discords in the home, the church and the state.

Thomas Dixon belongs to the literary discards; such as Boccaccio, Dumas the elder, Lord Byron, Edgar Allen Poe and Guy de Maupassant, all of whom lived and thought and wrote like beasts and died in the gutter or in the garret, as Thomas Dixon is likely to do, for that his beast has the mastery of him is plain enough in the leopard's spots which the canine of him wrote, as an image of himself, to create enmity between himself and the Negro and between the mulatto and his neighbors, where none existed before or needed to be made. In his case it is natural that the white dog in him should make war on the black and yellow dog in him, and that he should write the vile conflict in a book and dramatize it for the stage and call it "Thomas Dixon's Leopard's Spots," in order that the poison in him might be communicated to others, and in large numbers, like unto himself. The beastly minded seek after beastly persons to associate with and to eat and drink with. By that sign the police and decent public opinion everywhere know them and spot them. Thomas Dixon is a spotted man. He has the blood and spirit of beastly corruption in him, and in the end they will devour him, because he has allowed them to use him to wrong the weak Negro and to corrupt the weak Anglo-Saxon and his hybrids.

"Thomas Dixon's Leopard's Spots" was driven off Northern book shelves and theatre stages. The strong people of those States refused to stand for his stink, his hatred of warring creatures within him that made his own life a thing of it upon others a relief and pleasure to him. There the Southern States who despise Thomas Dixon, and have spoken out bravely, and that there are enough of his own kind and his depraved thoughts, and his exhibition of his nature, God for allowing such depredations to be done, they may all be sure of the visible will have to answer for his misdeeds.

which makes the South a living

the diseased public opinion that "Leopard's Spots" will decrease, and that there are enough of his own kind and his depraved thoughts, and his exhibition of his nature, God for allowing such depredations to be done, they may all be sure of the visible will have to answer for his misdeeds.



Race Problem - 1913

## United States

### THE RACE TRUST.

The United States is the only country in the world that boasts of a race trust. In no other place upon this old globe of ours has it been attempted by law to combine all the people of one race against all the individuals of another race. Every white man, every newspaper, magazine, periodical or publication owned and controlled by white men, including President Wilson's "New Freedom," and ex-President Roosevelt's stereotyped speeches on the "Square Deal," have grown hysterical in sermonizing upon the iniquities of trust and monopolistic combines in restraint of trade. But not a word against the Race Trust, so disgracefully evident to every observant citizen everywhere, in campaign of restraint of manhood rights.

A constant example is the discrimination practiced on the railroads another is the jim-crow operations in hotels and public places of amusement, and still another is in the matter of passenger transportation on steamboats, etc. Here we have, then in this country the very worst form of a trust—the Race Trust—in full operation from Maryland to Georgia, and in the District of Columbia, the very capitol of the nation, without so much as a word of protest from the molders of white public sentiment. Why do these reformers of other trusts refuse to dissect the Race Trust? Because they themselves form a part and parcel of this inhuman strictly American, uncivilized and undemocratic system of discrimina-

tion on the ground of color.

This Colored Race Trust is of American origin, and is mainly kept alive by those who know better, and who give their time, talent and money for the disruption and uprooting of every discrimination save that on the ground of color. So pernicious, indeed, are the operations of this race trust that not even are our colleges and schools exempt. This trust does not stop at the church door—that sacred edifice, too, is invaded and forced to acknowledge its supremacy. In many sections of the country Negro theologians are not wanted in the pulpits of white congregations. This Race Trust is so powerful that it has closed the doors of West Point and the National Navy Academy to the sons of black men. In the city of Baltimore it has forced a learned white attorney, in defining the word "block," to publicly declare in an Ordinance that a "block" means a "straight line." So ridiculous has such a definition become that the highest court in the State of Maryland regards it as little less than an absurdity.

Therefore we ask in the light of everyday common sense, is there any necessity for a racial monopoly in the United States whose sole operations are against one class of American citizens? The colored man believing that no such Trust should exist, its mission will be by constant appeals to lovers of justice and fair play to lend their aid and influence for the public good and the betterment of colored Americans, to the destruction and uprooting of this abominable

American race trust.—The colored man.

## MOVE TO STAMP OUT RADICALISM

Southern Sociological Congress Holds Session at

Atlanta, Ga.

Apr. 1-8-13

## TAKE UP NEWER ISSUES

Members Interestingly Discuss Problems Which Are of Vital Concern to All Residents of South.

## JUSTICE TO BOTH RACES

One of the Aims of the Congress Is to Solve Race Problem in a Spirit of Helpfulness to Negro.

Special to THE NEW YORK AGE.

ATLANTA, Ga., May 6.—The Southern Sociological Congress, held in Atlanta last week, represented one of the most significant movements in the New South to reclaim itself from the domination of the demagogues who have given it such an unsavory reputation in other parts of the country.

It is a movement which has behind it the best brain of this section and has enlisted the sympathies and the money of those forces which apparently have decided that the Vardamans, Tillmans and Bleases shall be subordinated to those newer issues which have come to the front as a result of the industrial progress of this section.

The Southern Sociological Congress stands:

For the abolition of convict lease and contract systems, and for the adoption of modern principles of prison reform.

For the extension and improvement of juvenile courts and juvenile reformatories.

For the proper care and treatment of defectives, the blind, the deaf, the insane, the epileptic and the feeble-minded.

For the recognition of the relation of alcoholism to disease, to crime, to pauperism and to vice, and for the adoption of appropriate preventive measures.

For the adoption of uniform laws of the highest standards concerning mar-

riage and divorce.

For the adoption of the uniform law on vital statistics.

For the abolition of child labor by the enactment of the uniform child labor law.

For the enactment of school attendance laws, that the reproach of the greatest degree of illiteracy may be removed from our section.

For the suppression of prostitution.

For the solving of the race question in a spirit of helpfulness to the Negro and of equal justice to both races.

For the closest co-operation between the church and all social agencies for the securing of these results.

Gov. Brown of Georgia Welcomes Delegates.

The Congress began April 25 at 7.30 in Wesley Memorial M. E. Church and closed April 29. During that time as fine a series of addresses as have ever been delivered in the South were delivered in the general meetings held in Wesley Memorial M. E. Church, in the New Atlanta Auditorium, and at the Broughton Baptist Tabernacle, and at various other points where sectional meetings were arranged for.

Addresses of welcome were made by Gov. Joseph M. Brown of Georgia and by Mayor Woodard. These were responded to by Chancellor James H. Kirkland, of Vanderbilt University, Nashville, Tenn.

It was so arranged that the various conferences were handled in this wise: General Congress sessions in Wesley Memorial Church and in the Atlanta Auditorium, and the sectional meetings in various other places. These sectional conferences were as follows:

Conference on Public Health.  
Conference on Courts and Prisons.  
Conference on Child Welfare.  
Conference on Organized Charities.  
Conference on Race Problems, and  
Conference on the Church and Social Service.

Each of these sectional conference had its own particular chairman and secretary. Probably the most interesting conference of the whole number was that conducted by Dr. J. H. Dillard, chairman of the Conference on Race Problems, at the Baptist Tabernacle. Probably the finest addresses of the whole session were those delivered before the Conference on Race Problems. Some of the subjects which were discussed were as follows:

The Work of the Southern Commission on the Race Problem—Prof. C. H. Brough, University of Arkansas.

The Economic Status of the Negro—Prof. W. M. Hunley, University of Virginia.

The Negro Working Out His Own Salvation—Prof. E. C. Branson, Athens, Ga.

Rural Education and Social Efficiency—Prof. Jackson Davis, Richmond, Va.  
Industrial Education for Negroes—Miss Grace Biglow House, St. Helen Island, S. C.

The Negro as a Farmer—Dr. J. H. DeLoach, University of Georgia, Athens, Ga.

## An Unique Christmas Celebration

During the Christmas Holiday Season, the New Orleans Times-Democrat, one of the two most important newspapers published in the city, carried nearly half a page of illustrated matter, describing in a most unusual way the Times-Democrat Christmas Gift Festival, which was conducted in behalf of the colored children of New Orleans. The whole affair was unusual from every point of view. As far as we know no other white newspaper has ever conducted an affair of similar character. The report as published in the Times-Democrat, follows:

Nine thousand pickanninies yesterday shared in the bounties of Yuletide through the distribution of toys and candy by the Times-Democrat Christmas Gift Fund, at the Pythian Temple, Gravier and Saratoga Streets.

For the first time in New Orleans, children of the Negro poor all received substantial evidence that Santa Claus hadn't forgotten them. It was a significant event—this distribution of gifts to the needy Negro children—significant for the spirit of the giving and for the spirit of receiving.

For seventeen Christmases in the past the Negro children have looked on in silent wistfulness upon the pretty, wonderful toys handed out to the white youngsters by the Times-Democrat Doll and Toy Fund. Silently, but none the less poignantly, they have wondered why they were overlooked. Now that time is past. The Times-Democrat this year has initiated a movement that promises to perpetuate itself. The better element of the Negro race in this city has responded to the call to help their own. And in Christmases to come the pickanninies will not be forgotten, because the way is blazed and the precedent as been set.

It was an orderly, even timid, stream of Negro tots that flowed through the building for more than three hours, beginning at 9:30 a. m.

For once the happiness was too deep to be expressed by the exuberance natural to the race. It was all new to these pickanninies—strange, hardly to be believed even when eyes and ears and palates gave testimony that it was real.



## First Visit to Wonderland empty-handed.

Round-eyed, open-mouthed boys and girls went through the hall, piled high with the gifts for them, as if making their first visit to wonderland. Their faces showed the gratitude that sometimes their astonishment would not permit them to voice. Once on the street again, clutching tightly the real toys in their arms and getting the flavor of the candy, which quickly found its natural goal, they sent up shouts of joy that echoed for blocks in every direction. They had come into their own at last.

There were no disputes, no scrambles, no loud words. A detail of police found itself with little to do except to assist in a general way in the handling of the crowds.

An efficient system of distribution was effected from the beginning. Ed Roddy, chairman of the sub-committee from the Times-Democrat Doll and Toy Fund Committee, with his associates had given aid and advice to the Negro citizens comprising the Times-Democrat Christmas Gift Fund Committee. J. Madison Vance, chairman of the latter, had directed the efforts of several large committees appointed previously.

Barriers were erected in Gravier Street. The children marched upstairs to the large hall on the second floor. Here the boys and girls were formed into separate lines for convenience in distributing appropriate gifts. Men were stationed along the lines; handing out the dolls and toys. Just before leaving the hall, each child was presented with an American flag, while a sure-enough Santa Claus handed out sticks of candy. Exit was by the way of another flight of stairs, and through a passage opening upon Saratoga Street.

All along the way men were stationed to prevent crowding or accidents. Not a single case of sickness or accident occurred. The crippled children were grouped on the ground floor, and presents were carried down to them by members of a special committee.

Admission was by ticket only. Following investigation, tickets were supplied on the spot to a number of children who had been overlooked. It was nearly 1 o'clock when the last toy-laden child was sent on his way rejoicing. None was turned away

The gifts were purchased by a fund totaling nearly \$1,200, to which was added a substantial donation from the Times-Democrat Doll and Toy Fund committee. The gifts were of high quality, including many imported toys as well as those of domestic manufacture. Each child received at least two gifts in addition to the flag and candy.

## Lively Music Provided

Music was furnished by a band from the Colored Waif's Home. It was at the suggestion of T. H. Agnew, superintendent for the training school of the Society for the Prevention of Cruelty to Children, that the services of the band were enlisted and Mr. Agnew himself was among the spectators who enjoyed the spectacle. The band comprises Peter Davis, trainer, cornet; Louis Armstrong, leader, cornet; S. Johnson, cornet; Richard Williams, trombone; Henry Rainey, alto; Isaac Smoot, bass drum; Charles Dejon, James Brown and Louis Smith, tenor drums. The band played "Little Bunch of Shamrock," "Dixie," "Maryland, My Maryland," "America," and other selections. At the close a "nickel collection" was taken among Negro citizens present, and the musicians received a veritable coin shower.

A vote of thanks was given the Times-Democrat, to the accompaniment of a rousing cheer. Thanks also was given Superintendent Reynolds for the police service; to Mr. Agnew for the officers of the band; to the Pythian Temple Commission for the free use of the building, and to the sub-committee of the Times-Democrat Doll and Toy Fund Committee for its co-operation and assistance.

Major H. H. Baker, chairman of the Doll and Toy Fund Committee; Ed Roddy, chairman of the sub-committee, and a number of other white citizens, who have assisted the movement, occupied seats on the stage.

It was voted to distribute the residue of gifts among the Negro orphan asylums. Rev. A. Hubbs, was appointed chairman of a committee of Negroes, which made a special delivery of toys in the afternoon to the industrial home, managed by Francis Joseph Gaudet.

Committees made up of the most important colored citizens of New

Orleans had charge of the distribution of the presents and the whole affair proved to be a red letter day in the life of the Negro people of New Orleans. In addition to publishing the names of all the committees, the Times-Democrat also published a dozen or more expressions of appreciation from the most important colored citizens all of whom expressed their gratitude for the signal recognition given the colored children of the city as well as the white children.

J. Madison Vance, chairman of the general Negro committee, thus voiced the sentiment of his people on the first distribution of the Christmas gifts to the poor children of his race, the first systematic effort to bring a little cheer into the hearts of children who have been forgotten in the past:

"I am happy—yes, very happy; I saw so many happy around me. Did you see the little barefoot fellow, his arms full of toys, but still managing to wave the flag? He was happy—and it was so cold! the things I saw today—Baby Bunting, the mother with tattered shawl, the grandmother, bowed with age and infirmity, distressingly impoverished, smothering in her bosom the toy that would make her grandchild happy—yes, it struck the spot.

"The Bible story was told over today. The Times-Democrat has fathered a great movement. Our race will respond. For the first time the great pulse of the race in this city beat unhampered. And as I looked upon the stage, where sat men of the Caucasian race who have aided in the movement, I saw back of those faces the master minds, the heirs of all the ages, beckoning on. We are coming."

The Southwestern Christian Advocate, in its issue of January first, editorially referred to this event in words of grateful appreciation. The Christian Advocate said:

## A Movement for Peace and Good Will

We have heard it stated, often while away from home, to our chagrin and humiliation that New Orleans offers less help for the Negro and that the New Orleans papers are less friendly to the Negro than is true of any other city in the South. Our local pride justifies the defense that we have put up, and yet in our own

heart or hearts we have in a measure sympathized with our friends without, who have prodded us so often to our discomfort. It is therefore with a keen sense of relief to say nothing of the personal satisfaction, and the encouragement that it gives, that we can point to movements indicative of a better understanding between the races, in our home city, a closer fellowship and an unmistakable prophesy of a better day. We refer to the Doll and Toy distribution made for show or merely to entertain. It on Christmas day to the destitute Negro children of the city, which was promoted and brought to a successful close by the Times-Democrat.

The Times-Democrat for the past fifteen years has distributed toys to White children, and it has been felt all along that the Negro children were as destitute as any, if not more, and if there was an effort to relieve suffering and to afford joy, that the lowliest of the lowly should be provided for. This year the Times-Democrat undertook such a movement, and opened its columns, not only for the acknowledgement of donations, but pushed vigorously the campaign, with daily exhortations and write-ups that stirred the population, both white and black. Some \$1,200 were raised for this purpose, and approximately 5,000 toys distributed. It is true a good share of the fund came from Colored contributors, but all of it came through sympathetic donors, who voluntarily gave of their substance directly to afford joy to destitute Negro children, and indirectly to offer a word of sympathy and encouragement to the Negro people.

The movement had a humanitarian touch. It was directed by broad sympathy. If the humanity of the Negro is regarded and the sacredness of his God-given life is acknowledged, then we have at once a basis for co-operation between the races. It is more than significant that this, the greatest city in the South, is becoming concerned of the needs and sufferings of humanity, regardless of race or color, and nothing has happened during recent years that has offered more real encouragement to the Negroes of the community than this movement on the part of the Times-Democrat. We are frank to confess that such a movement could not have been

successfully conducted some years ago. There has been a softening of feelings, a closer coming together of interests. Not only did the fund place in the hand of every child several toys and a box of candy, but each child took away an American flag. May the sacred folds of this flag become more and more symbolic of protection for every man, woman and child. We do not believe that this flag was given to promote patriotism; it was to give the lesson that we belong to a common country with common interests, with a common history.

May this doll and toy fund, which culminated in the blessing of the little hearts of 5,000 Negro children, be all along that the Negro children come a prophecy of a better day, of peace and of good will between the older heads; when we shall trust each other more; when we shall practice the Golden Rule; when white and black shall regard more and more each other's feelings, rights and privileges. In God's name, may the doll and toy fund become the harbinger of a better day.

We extend to the Times-Democrat our sincere congratulations on this effort, which is unmatched of its kind in the South, or in this country.

We beg to commend to our white fellow citizens everywhere this expression of good will on the part of the Times-Democrat and at the same time for the appreciation which it has evoked from the colored people and their most important newspaper publications. As the Southwestern Advocate, it was indeed a movement for peace and good will.



# Race Problem - 1913

## United States The Negro in the Northwest Just as in the South

PRINCIPAL WASHINGTON WRITES OF WHAT HE HAS SEEN AND HEARD—INDUSTRIAL AND MORAL CONDITION OF THE PEOPLE DESCRIBED—INTERESTING FACTS

Helena, Montana, March 7.—I have long cherished the hope that I might have the opportunity of visiting this part of the country. As frequently as the opportunity affords, I like to get into new territory where I can see new faces and new physical surroundings. Above all things, I like to meet and study all kinds of men. Here in the far Northwest I get a rich opportunity to do this. Not only is the opportunity rich in a chance to study men, but equally rich in an opportunity to see how the people are laying the foundation for life in a new territory.

It is hard for a person living in the East or South to appreciate what a tremendous territory the United States possesses in this part of the world. One county in Montana is as large as the whole of the State of Massachusetts.

The thing that most interests me is to study the character and activity of the men and women who are taking up these immense tracts of land, but it will be years before all the land is occupied. There are twice as many colored people in the State of Alabama as the whole population of the State of Montana represents. One cannot be a "tenderfoot" and exist in this part of the world.

### GETTING LAND FIRST

As I have ridden through the States of North Dakota and Montana my attention has been constantly attracted to the thousands of little huts along the railway. In many cases these huts are worse looking than the poorest log cabin in the South. In fact, these people do not wait, in many instances, to build a house of any kind, but tunnel into a hill and in that way make a place for their families to live in for a few months, until they can erect some semblance of a house, but the main thing is that they get hold of their land first. They settle on a few hundred acres which they get from the government or buy at a cheap rate, and in this way they make their start, suffering for many months all kinds of privations. I have heard of scores of people who, 10 or 15 years ago, began life in this way who today are prosperous, intelligent and independent farmers. In getting their start they have suffered more hardships by reason of the extreme cold and long distances than many colored families ever suffer in the South.

Often, too, after they get hold of their land they are disappointed in raising crops. Sometimes they have a crop failure every other year, but nevertheless they stick to their job. In nearly every portion of this part of the country the farmer does not depend upon rain, but upon irrigation. Irrigation is something strange to the colored man, and this makes me question whether colored people will ever settle in this part of the world in large numbers. The average Negro farmer likes for the water to come down from heaven, not from under him or from a hill and then the average Negro farmer likes to lay off and take it easy during a shower of rain.

### NEGROES WITH LEWIS AND CLARK

Everywhere that one goes, however, he is likely to meet a small group of colored people, and one becomes intensely interested in hearing their individual stories as to why they came into this country and what success they have met with. A few of them came here as long as thirty years ago when there were almost no railroads.

Perhaps most of my readers will recall that when Lewis and Clark came through this part of the country over a hundred years ago, colored men came with them, and a spot on the Northern Pacific Railroad is now marked which is said to be the grave of one of the colored men who was a cook for Lewis and Clark.

Of course the number of colored people in North Dakota and Montana is small, but they "bob up" everywhere. They have come into this country from practically every part of the United States, most of them from the South. Perhaps I may not have seen enough as yet to enable me to reach a definite decision. I still have an open mind, but I have seen enough to almost convince me that the lot of the colored man in this part of the world is not an easy one. It is very noticeable that some of our race lack something, and they seem to be in need of something which they do not find here, and that is racial solidarity, racial oneness. They lack that confidence, as a rule, in their ability to succeed and surmount obstacles which one finds all over the South. They talk more here about racial difficulties and racial discriminations than one hears in the South.

In spite of obstacles, however, at every point one finds a few members of our race who are succeeding either in the country as ranchmen or in the cities. There are a good many individuals who have accumulated considerable property.

At nearly every point one finds a group of well meaning, progressive colored people,

and certainly I should be the last to criticize them harshly for they have treated me with the utmost degree of kindness. They have

gone out of their way and put themselves to much expense to make my stay in this part of the world agreeable and instructive. In many cases they have worked side by side with the white committees that have made arrangements for the meetings where I am to speak, and I might add that I have been surprised at the tremendous audiences which have greeted me at every point.

### NEGRO HAVING NO EASY TIME

But back to our race. Industrially and materially the Negro is not having an easy time, that is to say, he has not gotten on the ground floor of industrial activity except in a few scattered cases here and there where individuals have taken up land and have had tenacity and wisdom enough to hold on to the land. In the cities and small towns, with very rare exceptions, the Negro is a porter either in a bank, a store or a barber shop, or perhaps runs an elevator in a building. He is the "odd job man," and the white people, it seems, do not expect him to occupy any other position. I ought

to make one exception, and that is in the Pullman service and dining car service. Here the Negro holds his own, and in the Pullman cars and dining cars one finds him here, as all through the United States, polite, kind and attentive, going out of his way especially to serve one of his own. The white man has not been able yet to break into the Pullman car and dining car service.

It is just about as difficult here for a Negro to get regular work as a carpenter, brickmason, plumber or machinist as it is for a Negro in the South to get a county or state office. The trades unions seem to have made up their minds to keep the Negro out. The result is that he is continually pushed to the outer edges of the industrial world, and this fact naturally hurts him in the estimation of the white man who grows into the habit of naturally associating all black faces with odd jobs of a menial character.

Regardless, however, of the character of the work that the individual is engaged in almost without exception I find that our people receive a high wage. In some cities they are permitted to be hod carriers, and in that case they receive from \$5.00 to \$6.00 a day. For common labor and hotel labor the price received by them is much higher than in the East or South.

### SOME OF HIS DIFFICULTIES

Another illustration will emphasize one of the Negro's difficulties. There are not enough members of his race in the towns and cities to support a first-class eating place. The white man, in one way or

another, lets him know that members of his race are not welcome in white restaurants. Consequently, the black man is placed in a trying position, not being able to support restaurants of his own, and not being welcome in the white man's restaurant.

So far I have found practically no colored man engaged business of a character that is common for our people in the South. Two things are against them in the matter of conducting commercial enterprises. First, large capital is required to begin business. Secondly, there are not enough colored people in any one community to support any large business, and the white man here has not accustomed himself to trade with the Negro. The result is that he is practically out of the commercial world. It would be hard here for colored people to realize that in a city like Montgomery, Alabama, colored merchants have large dry goods stores, do business as bankers, and occupy brick business houses two and three stories high, and that they trade with both white and colored people. If the number of these colored people increases things may grow better industrially, but that is problematical.

### SOME SUCCESSFUL NEGROES

A good many of our people, however, I am glad to say, are far-sighted enough to see that now is the time for those who mean to live in this country to accumulate something that may be handed down to their children.

In North Dakota and Montana I have seen no evidence of discrimination between the races in public schools or in the higher institutions of learning. At nearly every point one learns of a few cases where either women or men have graduated at a high school or at some of the state institutions, but when one inquires what has become of these individuals who have gone through the high schools or state universities or normal schools, he is almost invariably told that the individual is either a waiter, a porter or on the Pullman cars.

The number of colored children who finish the public schools and get their diploma from the high school is comparatively small. The colored children do reasonably well and are treated well in the lower grades, but when they reach the high school they find themselves rather tolerated than actually wanted; and then in many cases I find because they cannot dress as well as the white boys and girls in their classes in high schools they are inclined to become

discouraged and drop out before finishing the high school. In a word, the Negro children have the same opportunity to get that education here that the white children only come by close association with large numbers of their own race. The discriminations in hotels, eating

tunity to use the education which the state has given him. The result is that one often finds individuals with good book education who are engaged in the same kind of tasks that the most ordinary people follow.

### MORAL CONDITION GOOD

From a moral point of view, in proportion to their numbers, I am led to believe that the colored people conduct themselves as well or better than is true of the same type of white people. In a country where the opportunity to degrade one's self through drink and other vicious habits is constantly about him, it is surprising to note that such few colored people yield to the temptation of drink and other vicious habits. From this point of view the white people speak well of them.

Wherever one find a group of 50 or 100 colored people in any community, there he is likely to find from one to three churches, and I am glad to testify to the fact that the ministers who have come under my observation are an earnest, worthy and hard-working set, who, under many difficulties and in the face of many discouragements are laboring hard to better conditions among the colored people through the medium of the church. The African Methodist Episcopal Church seems to be the leader in this respect. The most intelligent ministers and the best church building that I have so far seen are of this denomination but the minister has a hard road to travel. The number of people of his race in the town is small, the church membership is small; often he can't get any large proportion of the people into his congregation, and the results is that he has to struggle from year to year on a very meagre salary and the wonder is that he sustains himself as well as he does. A few days ago I asked a minister who has a small congregation, not more than twenty members, in Montana, how he got his salary, how he supported his family, and it was pathetic to hear him describe the struggle that he had to go through in order to live. Bishop Parks, of the A. M. E. Church, is doing fine work in these states under many disadvantages and discouragements.

### NEGRO FEELS LONESOME

From a social point of view the colored man feels lonesome. Those who have come from the South long for the large church gatherings, the campmeetings, the numerous large gatherings to which they have been accustomed. Some of them go to the white churches, but they do not feel exactly at home there. There is lack of strength and encouragement which can only come by close association with large numbers of their own race. The discriminations in hotels, eating



places and places of amusement in the larger cities of Montana is rather marked. I am told that most of the saloons have a sign up stating that colored patronage is not wanted.

The white man that one finds in Montana presents a curious subject for study. He is not an Eastern man, not a Southern man, but a kind of cross between the two. A large part of the white population, it seems, originally came from the State of Missouri.

The Negro here votes freely, that seems to be the only thing they can do un hindered and untrammelled, but in some ways the ballot does not seem to be able to cure the difficulties to which I have made reference.

As I write this letter I still have an open mind, and I may be led before I am through with this trip to change the opinion which I have rather hastily so far formed. One thing is sure, and that is the Negro everywhere is proud of his race and is determined to succeed if success is possible.

(Signed) BOOKER T. WASHINGTON.  
**The Negro Race.**

*The East Virginian*  
The following editorial was clipped from one of our white exchanges, *The Danville News*, published at Middlesboro, Ky., of which the Hon. Chas. E. Heard is editor. We were personally acquainted with the former editor of the News, Mr. Chapelle, a distinguished gentleman that did much for the community in which he worked. Mr. Heard is manifesting by his following editorial that he too is also interested in his Negro citizens:

#### THE NEGRO RACE.

Excepting from the teachings of Booker T. Washington is there hope of progress for the Negro race in America. There is no solidarity of the Negroes in an organized effort for such a culmination. Very few appreciate their race has contributed to the world's greatest men in art, literature and the sciences; very few seem to grasp the idea of what constitutes a man, and that this virtue does not lie solely in a white skin.

If you tell the average Negro white man yearns to see a citizen that Hannibal, who some histo-

rians accord as being the world's glory to see his Colored brother greatest general, was a blacker standing with him for a better that Dumas, a black, was a community, better laws and more great a novelist as Hugo reverence to God Almighty. This Verne; that one of America's Colored man can only attain greatest poets and thinkers now believing in himself, by ap- is a black, he will yet impressing the truth that color is you regretfully the Negroes are not white in color. The major- ity of the race seem to whimper and whine, and offer impeach- ments to God they were not born white. Going further in obser- vation, we note the Negro, as a rule, is jealous of Negro success. They cling to the strangeness of disposition and conduct that merit is only the province of the white man.

The Negro is the Negro's enemy. It is only from the ranks of his white brother he gets a helping hand and the sympathy to approach the standard of citizenship comes from white man inspiration. As an illustration emphasizing this argument, a few years ago, it was suggested to a leading Negro here that the law permitted the government of their school by Colored men. For our kindness we were told by this high-class Colored man, who ought to have confidence in his race, that a Negro was all right so long as he was under the scruti- nizing eye of the white man and ruled by him with firmness, but otherwise he was an incom- petent and incorrigible. Thus we were informed, from a source that surprised us, that the Negro was better off in slavery and was not capable of any kind of gov- ernment.

If Negro teachers and thinkers hold this view and to the end of their ability teach that the race should follow, like dumb driven cattle, in the trail of low citizen- ship, it is no surprise that the progress of the race should be slow. But that such a state of affairs exists the Negroes are to blame. They are to blame for honoring men as leaders who be- tray their cause and race. The

white man yearns to see a citizen in the Colored man. It will be

## FORM RACE COMMISSION

University Men to Study Southern  
Race Question in All Its Phases—  
Six District Committees.

Special to THE NEW YORK AGE.

CHARLOTTESVILLE, Va., Jan. 16.—Much is expected of the University Commission on Southern Race Questions, which recently held a conference at the University of Georgia, located at Athens. The commission divided its membership into six district committees, each to have a field of its own.

Each committee will study its specially assigned phase of the relation of the Negro to men and measures, life and conditions, in the South, and will report to the whole commission at its next conference, which will be held in December at Richmond, Va.

The commission is composed of one member from each of the eleven Southern state universities. The spirit of these men in attempting this great work and the way they are going at it are new in the South. They were eloquently phrased in the opening address of the chairman, Dr. C. H. Brough, of the University of Arkansas. The membership is as follows:

Profs. C. H. Brough, University of Arkansas, chairman; W. O. Scroggs, Louisiana State University; Charles W. Bain, University of North Carolina; James J. Doster, University of Alabama; James M. Farr, University of Florida; R. J. H. DeLoach, University of Georgia; W. D. Hedleston, University of Mississippi; Josiah Morse, University of South Carolina; James I. Hoskins, University of Tennessee; W. S. Sutton, University of Texas, and William M. Hunley, University of Virginia, secretary.

Chancellor Kencannon, of the University of Mississippi, attended the Athens conference in the absence of Professor Hedleston. Dr. James H. Dillard, of New Orleans; Chancellor Barrow, of the University of Georgia, and President Mitchell, of the University of South Carolina, were elected to honorary membership, and they were named as an advisory committee. Dr. Dillard and Chancellor Barrow attended the conference, which lasted two days, and they took part in the discussions.

#### Work of Various Committees.

The six working committee, the first named member being chairman, are as follows:

On religious questions, Profs. Doster Hedleston and Morse.

On educational questions, Profs. Sutton, Farr and Doster.

On hygienic questions, Profs. Morse, Hedleston and Bain.

On economic questions, Profs. DeLoach, Hoskins and Brough.

On civic questions, Profs. Scroggs, Hunley and Sutton.

On race adjustment, Profs. Farr, Bain and Hunley.

The aim of the Commission, the plan of its work and the spirit in which it is approaching the task were summed up by Prof. Brough in his address at the opening of the conference. He said in part:

"The South is to be congratulated on the fact that she has educational statesmen with far-sighted and philanthropic vision, of the type of Dr. J. H. Dillard, of New Orleans, who has consecrated his ripe experience and able executive leadership to the social, economic, educational, religious and civic improvement of the Negro race. I feel that this Commission could do no better than follow his splendid constructive outline, which he has mapped out for our work, and, therefore, as chairman of the Commission, I invite suggestions along the following lines:

"(1) What are the conditions?

"(a) Religious—contributions, excessive denominationalism, lack of the practical in preaching, etc.

"(b) Educational—self-help, Northern contributions, public schools, etc.

"(c) Hygienic—whole question of health and disease.

"(d) Economic—land ownership, business enterprises, abuse of credit system, etc.

"(e) Civic—common carriers, courts of justice, franchise, etc.

"Changes and tendencies in the above conditions. Attitude of the whites.

"(2) What should and can be done, especially by whites, for improvement?

"(3) What may be hoped as to future conditions and relations?

#### Nearly 5,000,000 Negro Church Members

"There are approximately 4,500,000 church members among the 10,000,000 Negroes in the United States, and these churches represent property values of nearly \$40,000,000. Excessive denominationalism and ecclesiastical rivalry and dissensions prevent the formation of strong, compact organizations among them. There are twice as many church organizations as there should be, congregations are small, and the salaries paid their preachers are not large enough to secure competent men.

"Educationally, the Negroes of the South have made remarkable progress. In 1880, of the Negro population above ten years of age, 70 per cent. was illiterate. By the end of the next decade this illiteracy had been reduced to 57.1 per cent., and by the close of the century it had declined to 44.5 per cent. In 1912 there are more than 2,000,000 between the ages of five and eighteen, or 54 per cent. of the total number, of educable Negro children enrolled in the common schools of the former slave States, and the percentage of illiteracy among the Negroes is only 27.5 per cent. "There are four well-defined retard-

ing forces to the fullest economic development of the Negro in the South, the tenant system, the one-crop system, the abuse of the credit system, and rural isolation. I believe that industrial education, teaching the Negro the lessons of the nobility of toil, the value of thrift and honesty, the advantages attaching to the division of labor, and the diversification of industry, and the dangers lurking in the seductive credit system, will prove an effective panacea for these self-evident evils.

"Therefore, as a Southern man, born reared and educated in the Commonwealth of Mississippi, I welcome the splendid efforts of such men as Booker T. Washington, of the Tuskegee Institute; Major Morton, of Hampton College, North Carolina; Charles Banks and Isaiah Montgomery, of Mississippi; and Joseph A. Booker and E. T. Vene- gar, of Arkansas, in behalf of the industrial education of their race."



# Race Problem - 1913

## United States "THE NEGRO IN THE SOUTH"

W. W. Finley, President of the Southern Railway Company, Delivers Principal Address at Commencement Exercises of National Religious Training School.

DURHAM, N. C., June 10.—"The Negro in the South" was the subject of an address delivered by W. W. Finley, president of the Southern Railway Company, at the commencement exercises of the National Religious Training School. The speaker said in part:

"Mr. President and Students of the National Religious Training School: In speaking before you today it shall be my purpose to say some things that I hope may be helpful to the Negroes of the South rather than merely to make an address that will be pleasing to my audience.

"Great responsibilities rest upon this and similar institutions in the Southern States. The graduates of such a school are likely to become leaders of the Negro race at a time when its future destiny in the South is largely dependent upon wise leadership.

"The great majority of the Negroes of the United States live in the Southern States, and this condition will probably continue for many years to come, although the census figures show that, largely as a result of the movement of white people into the South and the removal of Negroes to the North, the proportion of Negro population to white is decreasing in each Southern State. The two races will continue to live in the South and it is to the interest of both that this should be so, for in the development of this section there is work for both. The future of the Negroes of the South will be largely dependent upon themselves, for, just as surely as they fall short of the economic requirements of their surroundings, just so surely will their places be taken, sooner or later, by others. This has already been going on to some extent. Mr. Alfred Holt Stone, in a book written some years ago, presented a long array of instances in which Negroes had been crowded out of employments which they had formerly filled. I have no doubt that all of us know personally of such instances that are not due to any prejudice against the Negro, but simply to the fact that, in these instances, he has failed to hold his own.

"When we seek the reason for this I believe we will find that it is largely due to misdirected education. This brings me up to the truth which I wish especially to emphasize to-day—that education should be such as will fit the individual for the opportunities that are open to him.

It is of particular importance, I believe, that this should be borne in mind

by all of the students of this school who may become either teachers or preachers. It should be your constant effort to guide the education of the rising generation along practical lines and, above all, to avoid creating in the minds of your pupils dissatisfaction with the opportunities that are open to them. You have the advantage of living in a progressive section of the United States in which the rapid development of manufacturing and agriculture is constantly presenting new opportunities. Manufacturing establishments are enlarging the field for the employment of members of your race, but your widest opportunities are in farming and in domestic service.

### Revolution in Southern Agriculture

"A revolution is going on in Southern agriculture. Diversified farming is rapidly supplanting the one-crop system and the farm hand of the future must know something more than merely how to grow a single crop according to old methods. He must understand a variety of crops and must know something about different kinds of live stock. Improved implements and labor-saving machinery are coming into larger use on Southern farms, calling for farm hands who know how to use them and to take care of them.

"In most localities in the Southeastern States there are abundant opportunities for the Negro on the farm. Reliable and efficient farm labor is always in demand. The opportunities for the Negro on Southern farms are not, however, limited to employment as a hired laborer. The United States Census figures show that in the Southeastern States there were 673,066 Negroes operating farms, either as owners, tenants or managers, this number showing an increase of 23 per cent. over the figures for 1900. There were in the Southeast in 1910 155,776 Negroes classed as owners of farms.

"The South will continue to offer abundant opportunities for the Negro on the farm, but I believe that if he is to succeed as a farm operator—either as owner, tenant or manager—a higher standard of efficiency will be required in the future than in the past. This will be true not only because of the progressive tendency of farming all over the South, but also because the agricultural advantages of our section are becoming better known in other parts of the United States and in Europe, with the result that increasing numbers of farmers from other localities are moving into the South. Many of these are men of moderate means who buy relatively small farms on which they and members of their families do most of the work. As this movement continues, prices of farm lands will advance, making it more difficult for the Negro to become a farm owner. Relatively few

Negro boys will be able to avail themselves of a thorough agricultural college education, and most of those who have this advantage will probably find work as teachers.

"There are intelligent men who believe that education for the Negro is an injury to him and to the members of the white race with whom he is brought into contact. This belief, in my opinion, is based upon experience with Negroes who have had the wrong kind of education. They have been educated for opportunities that do not exist and have gotten the idea that they are fitted for something better than the work that is at hand for them to do. Lack of appreciation of the dignity of manual labor and of pride in work well done are failings that have been frankly recognized by such a leader of his race as Booker Washington, who illustrated

this by a story of a Negro at work in a cotton field who suddenly threw down his hoe, looked up at the sky, and said: "Oh, Lawd, de cotton am so grassy, de work am so hard, and de sun am so hot, dat I b'lieve dis darkey am called to preach." Washington warned his race against this attitude toward work in his Atlanta Exposition speech when he said: "Our greatest danger is that, in the leap from slavery to freedom, we may overlook the fact that the masses of us are to live by the productions of our hands and fail to keep in mind that we shall prosper in proportion as we learn to dignify and glorify common labor, and put brains and skill into the common occupations of life."

"The wonderful progress of the South within the past thirty years will continue. In this progress the Negro has an important part to play if he can measure up to his opportunities. If he fails he must step aside. But I do not believe that he will fail. There are many fields in which he has shown his capacity, and, with proper training, he will find the range of his opportunities constantly enlarging. In the Northern and Eastern States some lines of work formerly in the hands of native Americans have been almost completely abandoned by them and taken up by immigrants. In some cases the Americans first gave way to one class of immigrants, and they, in turn, have given way to another class. I believe we shall witness something like this in the South—that, as our section develops in material prosperity, the white man will, in large measure, abandon some lines of work for higher forms of industrialism, and that his place will be taken by the Negro. In other words, that both races will advance together, with the white man in the lead. In this advance the Negro cannot hope to start at the top. He must work his way up. He must demonstrate his capacity for higher duties and responsibilities by proving his efficiency in more subordinate places and by showing capacity for the opportunities now open to him. The rate of his advancement will depend largely

upon his success in raising the standard of the race for morality, industry and dependability."

### SLAVES WHO DESERVE PENSIONS.

If there is anyone class of people in the South loved and revered it is the old darkies who formerly were servants in the homes and on the plantations of the white people of this section. They will ever occupy a warm place in the hearts of the people of the old South and their sons. If people ever deserved to be so loved it is the old darkies. We would, therefore, propose that the people of the South do something material for the benefit of a particular class class of old slaves. We believe the servants who faithfully followed their young masters to the front during the War Between the States and there served as loyally as if they had been enlisted white men—doing their particular duties well, and never tiring, we believe these people in some way should be allowed to draw a pension taken from the taxes of the white people of the Southern States.

Behold the picture: Black, ignorant, yet faithful, the servant of the sixties, at the beck and call of his master, was as quick to leave the old plantation to go to the front to bear the burdens of the master, forage for him, and nurse him while he lay sick or wounded. And in death the black man lifted the body of his beloved master and bore it from the battlefield—and brought it back to the old plantation and family burying ground, to the white relatives and the black servants at home. The negro slave delighted as much in his service on the battlefield in helping his master as he did back at the old homestead. Catch the irony of the situation: The white man and darkey knew that the first consequence of the war in case of victory for the enemy, would be the immediate "freedom" of all American slaves. The darkey knew it because his master told him so. But no soldier in gray ever fought his brother in blue with greater vengeance than was felt in the heart of the black man at his side—though the black man was to be the first technical beneficiary of the war's end. Administering to his every want in sickness and in health, seeking food for his hungry body and bearing him home in death—in either event, the servant was loyal and faithful to his master.

We should pension such a man as

that. He won't live much longer. There are not so many old negroes who saw this kind of service in the war that the expense would be heavy. We are sure that not a normal human being in all the South would begrudge the old darkies who served their masters at the front a pension commensurate with their great services, and the capacity of the State to pay.

Incidentally we might mention here the fact that there has been organized in Birmingham an Ex-Slaves' Association with a total membership of 365 old darkies. The organization will be extended to the State and finally over the entire South. An ex-slaves' home is one of the objectives of the Birmingham organization.

Plans are already under way for this institution, which will be unique in many respects. The plan of the former slaves is to return to ante-bellum simplicity in the manner of living. The home is to be equipped with the old-time loom, spinning wheel and carders. Pots, ovens with the ash cake will take the place of modern cooking utensils and bakers' bread.

The idea is to be inaugurated in an old-time mammy's dinner to be given at Birmingham some time this summer. The dinner will be cooked in the old way by old-time mammys.

Only negroes of both sexes born before 1860 are eligible for membership in the Ex-Slaves' Association.

This move should enlist the hearty support of the white people of Alabama.

### JUDGE BROYLES' ADDRESS.

Nearly two thousand Negro men greeted Judge Broyles at Big Bethel last Sunday, and the Judge wisely and opportunely remarked, "This congregation of men is one that any speaker would be proud to meet and address, and I wish to assure you that I appreciate this opportunity to speak to so many earnest and anxious hearers, which I judge by your presence here this afternoon." The endorsement given the Judge at Big Bethel is an unqualified endorsement of his administration by the people with whom he deals most as criminals. This endorsement by the Negroes last Sunday is the highest evidence that the Negro stands for law and order, because Judge Broyles is the highest type of that element of the white man in the South. He enforces the law as he finds it upon the statute books, without regard to race or color, and the Judge must have felt great satisfaction.



faction when he met such a hearty and patriotic endorsement from the very people whom duty impels him to punish most. The demonstration given the Judge by the Negroes is a strong endorsement for a judiciary that has the manhood and courage to do its duty without fear or favor.

There is no man more popular in Atlanta among the Negro masses than Judge Broyles. Not because he has favored them but that he has had the moral courage on every occasion to do his full duty as he had the conscience and light to see it. The Negro regards him as his friend; not because he promises them anything or calls upon them to do him a favor but because he stands like a giant for the right, because he enforces the law, because he shows no quarter and because he does his duty.

His speech to the Negroes last Sunday was one of the most powerful ever delivered in the city, the most timely, most helpful and constructive. He took great pains in a plain, simple and judicial way to point out to the Negro the facts or some of the things we ought to know, and among the things discussed were whiskey drinking, pistol toting, gambling, immorality, disloyalty to one another and a lack of self-appreciation.

The meeting was presided over by Hon. W. Woods White, who at all times expresses and manifests in his daily conduct an abiding faith in the possibilities of the Negro and and interest in his welfare.

The Judge was responded to by brief speeches of endorsement by Bishops J. S. Flipper and H. M. Turner. The meeting was a decided success and Judge Broyles raised himself greatly in the estimation of his Negro neighbors by his manly straight forward licks from the shoulder.

#### Turning the Negro Back

Last week we called attention to the unfortunate change of attitude toward the Negro in regions that formerly were most friendly to him. Now we wish to face the facts in the latest and one of the most serious calamities that has befallen the colored race in the United States. Definite discrimination against our fellow citizens of Negro blood has been begun under the Federal Government. The Southern policy of segregation is being adopted in the executive departments at Washington.

Following emancipation and the granting of citizenship, colored clerks have been employed in all branches of the government service. Important offices have been

filled by colored men. Their record has been highly creditable, and under the merit test of the civil service the colored clerks have increased in numbers and stand unchallenged in efficiency and character. White and colored men and women have worked together for the government harmoniously and on an equal footing. Although evasions of the Constitution and enactment of unjust laws have deprived the Negro of his right in the Southern states, he has been secure in the employment of Uncle Sam.

During the last few months orders have been issued in the Treasury and Post Office Departments which require white and colored employes to use separate toilet rooms, to be separated in lunchrooms, and most of the colored clerks in the Post Office Department have been gathered from the various bureaus and assembled in the Dead Letter Office, in a room where they were separated from white clerks by a row of lockers placed across the middle of the room. One important colored clerk, whose location cannot be changed conveniently, has been screened off, so as to conceal him from the public view and from his fellow-workers. Two or three others have been assigned to messenger service, although having appointments as clerks. Watchmen are stationed at the doors of the toilet rooms to see that colored clerks use the special ones assigned to them on the eighth floor of the Post Office Department Building. In addition to the humiliation involved in segregation thousands of dollars are being lost in time spent in going to the eighth floor from the other floors of a great building occupying a city square, although toilet rooms heretofore used are near to all. In the Treasury Department the toilet rooms assigned to colored clerks are in a corner of the basement, and in this great building similar lost of time occurs.

Soon after the issuance of these orders in the Treasury Department segregation signs were posted. Following a protest the signs were taken down, but verbal warnings affirm that the order is in force. Segregation in work has been begun in the Bureau of Printing and Engraving. Colored clerks who have been reluctant to submit have been admonished sharply, and a state of alarm has spread among the colored employes of all executive departments. The fear that they may lose their positions has led some of those segregated to seek favor from the administration by declaring that they are pleased with the new plan. They dare not protest, but privately they declare their indignation and disapproval. Southern opposition has deprived colored men of some of the few high appointive positions that have been occupied for many years by members of their race. The post of Register of the Treasury and that of the minister to the "black republic" of Hayti are the most noteworthy instances.

Meantime Senators Vardaman, Tillman, Hoke Smith and other Southern members of Congress declare their purpose to force race segregation throughout all branches of the Federal Government. Senator Vardaman proposes to introduce a series of bills in December, the ultimate effect of which would be to expel Negroes from all government positions. He says the holding of office is the symbol of sovereignty, and the Negroes must not exercise sovereignty and then he quotes Alexander Stephens's declaration that slavery was the natural and normal position of the Negro. Two bills have been introduced in Congress to require separate street cars for white and colored people in the District of Columbia. Injustice once started is bound to spread.

Six months ago a new administration came into power at Washington. It came with promise of "New Freedom" to all our people, avowing the spirit of Christian democracy. It came under obligation to many colored voters, who threw aside past political allegiance, worked for and voted for the election of a ticket the head of which gave this assurance to the colored people: "Should I become President of the United States they may count on me for absolute fair dealing and for everything by which I could assist in advancing the interest of their race in the

United States."

A wave of resentment is sweeping through the ranks of those who were relying on this promise and among the colored people generally, especially among the educated and wisest of the race, there are mingled indignation, alarm and grief. They see an evil current in our national life sweeping unchecked at last into the Federal Government. They see that what the South has done by states bold disfranchisement, has been begun where color caste was hitherto unknown—within the fortress of the nation's liberties. They feel the blighting brand of caste imposed upon them not because those branded failed in duty or failed in character, but only because of prejudice against the color of their skins.

We do not challenge motives in the President. He takes the Southern point of view and has his reasons for it. Those reasons rest upon a fallacy and prejudice. We cannot square them with principles of sound democracy or the Golden Rule. We hope it is not now too late to undo the mischief that has been begun.

No sophistry can change the fact that faithful efficient citizens in Federal employ suffer degrading stigma, that the spirit of the nation's fundamental law thereby is set at naught.

If there must be a color line in government employ, the self respecting colored clerk will seek employment elsewhere. Only the colored laborer will then be left. Race prejudice and race discrimination in every form are bound to increase and yield their bitter fruit in added handicaps and more restricted opportunities—we fear in more mob crime—if the color line is drawn within the national government. If those who draw the color line prevail, they will undo what Lincoln did. They will destroy what has been given at great cost, what has been earned by heroes with great sacrifice. Colored leaders, including the conservative Booker Washington, who stands with those that voice most vigorous protests, foresee it all, and what they fear is what the Vardamans and Bleases frankly

admit to be their aim. men jeopardize the nation when they thus degrade a rising race. If one-tenth of all our people are held down, if the opportunities that others have are kept from them, if justice is denied them, they will make trouble for us; retribution is sure to come. Together we must rise or fall, and we and they are pledged to rise.

A wave of racial prejudice is sweeping the over the world—in Canada, in India, in Africa, in other lands. It leads to hate and wrong and strife. Shall we make matters worse or shall we now take warning ere too late, and choose the better way, the way of true democracy, the Christian way. This government is the Negroes' as well as ours, colored Americans are our fellow-citizens. The black man is the brother of the white man in the sight of God. What, therefore, is the Christian white man's duty in a time like this?

Protest against the wrong; demand justice; keep on demanding it until we win.—The Congregationalist and Christian World.

**JUDGE PENDLETON WILL SPEAK TO NEGROES**  
Constitution, 11-23-13

The officers of the colored men's branch of the Y. M. C. A. feel very proud of the fact that they have secured the consent of Judge J. T. Pendleton to address a big mass meeting for men this Sunday at 3 p. m., at the Radclyffe Memorial church, on the corner of Fort and Houston streets. These meetings are attracting wide attention, and much good is being accomplished. There will be but one more after this one before the series closes.

The president of the Atlanta Y. M. C. A., Marion M. Jackson, will introduce Judge Pendleton. A large audience of men will be present to greet the speakers. Special music.

**JOYLES WILL SPEAK TO COLORED MEN TODAY**  
Constitution, 11-23-13

Judge Broyles will deliver an address to the colored men of Atlanta this afternoon at 3 o'clock at Big Bethel A. M. E. church, corner Auburn avenue and Butler street. This is the first of a series of big meetings for men that the colored Y. M. C. A. will put on during the fall and winter months.

Judge Broyles' subject will be, "Some Things We Ought to Know." There has been no announcement that has created a greater interest than this one and, from all indications, the church will be packed to the doors. W. Woods White will preside. Solo by Prof. Sidney Woodward, of Clark University.



# Race Problem - 1913

## United States

### HOW RACE WARS ARE MADE.

Given the proper setting, it is just as easy to manufacture a race war as it is to manufacture a camp meeting. All that is needed are a mercenary newspaper, a reporter with a wide-awake imagination and a diseased reading public that insists upon sensations hot from the press and plenty of them.

Mankind are, and always have been, ruled by the education they receive, just like so many animals; therefore, it should not be matter of surprise that the national sensational newspaper policy of the past thirty-seven years, since 1876, of parading criminal acts for gain and keeping silent on Southern mob-wrathing methods for the same purpose during the same time, has resulted in the death of the austere Puritanism of New England, in which the school house and the church, were the centers of thought and inspiration, at the hands of the slave cavalierism of the South, in which robbery of black labor and debauchery of black women blunted thought and strangled inspiration, which in turn is being done to death by the Southern lawless mob-wrathing spirit which is now making itself felt in many directions all over the land.

The Federal Republic is composed of 48 States. It is really no stronger than its weakest state, or group of States. A deadly moral disease left free to do its work in the smallest State will gradually work its way into all of the States, and corrupt them all. That is what the Southern mob-wrathing spirit, let loose in 1868, and excused by the Nation on the rotten plea that "blood is thicker than water," has done for the Nation. Race wars, class wars, caste wars, have always been made in this way, as the wrecked nations that litter the highways of history conclusively prove. Our Nation is headed in that direction, and has been ever since it gave the Presidency to R. B. Hayes, and the Southern State governments to the Kuklux assassins and thieves. Those who sow to the wind must reap the whirlwind.

Take the following as a case in point, as related in a Harriston, Miss., dispatch of September 28:

Two drug-crazed mulatto boys, brothers, began a reign of murder this morning that ended only after four white men, three Negro men and a Negro woman had been killed, 20 persons wounded and the two boys lynched. A more serious clash between the races was pre-

vented by the arrival, on a special train, of a company of National Guardsmen from Natchez. The trouble started about 2 o'clock, and continued intermittently until 10 o'clock, when Walter Jones, aged 20, the elder of the two boys who had started the firing, was lynched just after the soldiers arrived. His brother, Will Jones, had been shot and killed by citizens earlier in the day. Citizens of the town who had barricaded themselves in their homes began to cautiously emerge at 10 o'clock from their hiding places, and by noon the town was quiet.

The shooting was started in the Negro quarter by Walter Jones, who then went to his mother's house and got his younger brother, when the two started in to shoot up the town. Just "two drink-crazed" youngsters. No race war about it; and, yet, the whites immediately called it a race war and began to implicate all the relatives of the two boys and all the Negroes in the town. The news dispatch of the next day says:

Harrison, Miss., Sept. 29.—Silent from fear of the living, not awe of the dead, 2,000 Negroes, comprising practically all of the black population of this vicinity, were compelled to pass in line today before the coffins in which lay two members of their race lynched yesterday. The lynched men were the two Jones brothers who started the race riot yesterday that resulted in a total of twelve deaths and sixteen wounded.

Two more of the wounded, one a Negro died today and three men, a white and two blacks, are in a critical condition tonight.

The whole countryside, still is armed and despite their trial at Fayette today, Robert Patton and John Prophet, said to have incited the Jones brothers, Willie and Walter, their shooting, are in imminent danger of sharing the fate of the other pair.

It is now believed that the killing was carefully planned, but that it was slated for October and only the fact that the Negroes were crazed with cocaine caused the shooting at the time it occurred.

Charged with being the prime plotter, Maggie Jones, mother of Willie and Walter Jones, was arrested at Port Gibson, twenty miles away, to-night. A well organized posse somewhere between here and Port Gibson is said to have sworn to lynch the woman. She is charged with having bought the cocaine that crazed her sons.

It is said that she had been living with Joseph Prophet. He is an organizer of Negro secret societies and came here from Champaign, Ill., where he had known Mrs. Jones. She is exceptionally bright, and well educated for one of her race.

How long will it be before 2,000 Negroes in a town like Harriston will refuse to be "lined up" at the command of a white mob without beginning "shoot to kill," so that a real race should be a real race war and no farce? It may be fifty years in coming, but it will come.

How long will the public opinion of the Nation continue to accept such a mockery of justice as this terrorizing of 2,000 Negroes and implicating them in the criminal acts of two of their race about which they knew nothing—"two boys," at that, not men, and drug-crazed, not sane and responsible? How long! And how long will the responsible newsmen of the country continue

to magnify such tragedies, such common brawls, into race wars, as a justification for Southern white lawlessness and contempt for the personal rights of the Negroes, and to make a sensational news article for the newsboys to yell on the streets?

"Frederick, is God dead?" Sojourner Truth once asked him sharply in a public assembly. No; He is not dead, and His Justice camps forever on the trail of wrong doers.

## MEETING THE CRISIS

### Race Distinction and Segregation—Duty to Our Children

Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh up and consider. (Wilbur Hatfield.)

Synopsis:—The standard of ethical relations of the Afro-American's Race Distinctions, Segregation, Duty to our Children.—Wilbur Hatfield.

America, with the blood of all nations mingling in her veins, should, like an impartial parent, regard the Negro as one of the children of her States, regarding all of her offsprings with equal care, and no respecter of persons. The legislation produced by representative assemblies is woefully deficient, the tragically stupid and short-sighted activities of this age record the deplorable results of segregation, which are the blackest pages in history, and is not only un-American, but a scandal and a blot on the Nation's honor.

We are rushing toward a new relationship of mankind with a speed never before known to the Negro, and unless preventive measures are adopted, we as a race will witness a crisis which is fast approaching a calamity more far reaching and destructive in its results than ever experienced in the history of the race.

All of us have the habit of looking forward and preparing for the coming events. In our private affairs we look ahead and make arrangements to be ready for things that we see coming. We prepare for marriage, old age and death, to the best of our financial ability, because we know, through the accumulated experience of mankind that these things will happen. Parents often talk over the prospects of their children and silently meditate on it. Thus you are richly endowed mentally and morally in self interest.

But still you are lacking class interest, a duty resting upon you of the supremest importance. "racial welfare," the activity of bringing a greater amount of happiness and larger opportunities for the million Colored boys and girls of the next generation.

Are you certain that your children will never experience the reflex of Jim-crowism? Did you ever stop to think of that question and the endless category of cruel injustices?

### Ethics of Equality.

Ethics is the art or science which prescribes what ought to take place in human conduct, to produce the greatest quantity of happiness. Whether it is considered as a science or an art all authorities agree that it is concerned with right or good human conduct. We must keep the fact before us, that there is no universal standard of civic righteousness. The Negro demands of justice, with the advancing civilization is rapidly increasing, and secondly education is the stimulus which causes them to resent with indignation every attempt of infringement upon rights which every citizen should enjoy. The ethics of inequality are rapidly changing, as we can plainly see. The Wilson Administration is the best illustration of the ethics of fellowship and the rights which should be worthy of respect, trampled in the dust, and a new standard of associations, which are determined by no loftier standard than dollars and cents can afford.

Here it is important to give a clear definition of the difference between two words, which are often used synonymously:—In many states, there are separate coaches for Colored passengers. If the coaches for both are equally clean, equally comfortable, and equally well appointed; if both races are accorded equally courteous service by the employees of the road; if, in short, all the facilities for travel are equal for both races, "Race Distinction" exists, but not discrimination. If, however, the white passengers are admitted to clean, well lighted, well ventilated coaches; and well policed, while Negro passengers are subjected to the insults of disorderly persons; and admitted to foul, unclean, uncomfortable coaches and do not receive as good service for the same fare, a "Discrimination" is made under the guise of a legal distinction. Today the protest is against discrimination, this generation demands that the cars set apart for them be equal to those used for the accommodation of white passengers, for the same fare. But I venture to say that Negroes of the next generation will eminently demand more in this respect, and will not tolerate any form of Jim-crowism.

This is not a wild dream, for were not your grandfathers satisfied with a candle, and your father contented with kerosene, and you desire gas and electricity for illumination. This will serve as an illustration of the evolution of ideals. We are beginning to crush beneath our feet the heathen conception of equality, and setting up a new standard of justice. The Negro's place is not separate from any other nationality. This statement is all the stronger when you step and consider what segregation means:—To live and rear children in unhygienic sections, unfit for lower species of creation, forced to live in foul, vile alleys where one child out of every three dies before its first year is completed, where the death rate is 40 and 50 per 1000.

This is the situation. You know that conditions are not growing better. What will they be a few years hence? We are on this earth to live and have life abundantly. There are many privileges and legitimate rights that we enjoy, which we are indebted to our forefathers for. Many of the civic, social, economic and the religious freedom we enjoy today is the result of an intelligent interest of the members of the past generation. What contribution will the citizens of his age, make for the happiness of those who are to live on this earth for them?

### A PHILOSOPHER'S DISCOVERY.

A Louisiana philosopher of color, returned home from a trip through the North, and there is a vast gulf between North and South over the Negro question. Summed up his observations amount to this:

A Northerner is a great friend of THE Negro, but not a Negro. A Southerner is a great friend of A Negro, but not THE Negro.

There is the whole of the sectional controversy in a nutshell. It is the difference between theory and practice, ignorance and knowledge. Which friendship is worth more to the Negro?

### FOUNDING THE NEGRO IN THE NORTH.

It has become so in the Northern States, as it has long been in the Southern States, that no horrible crime against the person and life of a white person, especially a white woman, can be com-



mitted that the newspapers and the police do not immediately connect a Negro with the outrage and refuse to be convinced until they have worked the clue to a frazzle. The damage done to the name and reputation of the Negro people by the hue and cry after them in any place where such crime has been committed is long after the crime has been avenged by the law or the mob and follows decent Negroes like a ghost of death in all public places, by the police and public opinion, and in their daily employments and efforts to get honest work and such efforts are hard and discouraging enough under the best and most normal conditions.

Even in New York City, when a great crime has been committed, the Negro is first suspected as an individual and placed under suspicion as a race by the police, the public and the newspapers. If the individual Negro proves to be the real offender they promptly discredit the whole race. It has come to be a deadly enemy, viperous, impossible for the Negro to protect himself against because it reduces if it does not destroy his opportunity to earn an honest living.

It makes many good people afraid to have Negroes about them in any sort of service. A good reputation is the best capital any man, any race, any nation can have, as a bad reputation is the worst.

We have a striking case as illustration in the brutal attack that resulted in the death of a young white woman on the outskirts of Trenton, N. J., December 3.

he never regained consciousness, but in her delirium she murmured something like "a dark man with side whiskers," and the police and newspapers got busy, arresting Negroes right and left and putting them through "the third degree," whatever that may be, with aching headlines, and kept it up every day until the last week of the month. Then a young German confessed that he had committed the crime. When he found that the police had the confession he denied it, and they, the police and newspapers, while holding him, say of him that he is crazy. Perhaps he is. Most people who commit such crimes like Judas Iscariot, are of two minds and sure of neither, until they are hanged or separated from their fellow citizens by life imprisonment.

While the hunt for the criminal was in full cry Negro men of respectable character were afraid to go abroad

Trenton or to look at a white woman when they did so, fearful that the argus eyes of the police and the reporters would be upon them. So they were. Mercer County was lashed to fury against the Negro because it was suspected that one of them committed the crime and all of them were placed under suspicion, not avowedly but implicitly. It is a fearful thing to indict a whole race, justly or unjustly, and that is what happens when the police, justly or unjustly, look for a criminal or "suspect" in every Negro they meet.

No newspaper in the country can have less sympathy with crime and criminals than THE AGE, but we should consider ourselves base indeed to indict all the white people of any community—which did not indict themselves as the people of Coatesville and West Chester County Pa., did—because of the criminal act of one or twelve of their number.

#### VETERANS CRITICISE PAGES BOOK

Selma Confederates Object To Passages

*Mt. Adams, 10-5-13*

The following preamble and Resolutions were offered by Comrade W. R. Nelson were adopted Sept. 27th, 1913 by Camp Jones U. D. V. No. 3317 by a unanimous rising vote.

Whereas, our attention has been called to a book called "The Southerner," or the Autobiography of Nicholas Worth,"—to which the author seems to have been ashamed to attach his name (The publishers in their trade list now give the author's name as Walter Hines Page.)

Whereas, because of adverse criticism, we have, by a committee, carefully examined and read the same, and

Whereas, it seems almost incredible to us that a man claiming to be a Southerner by birth, lineage and residence should have attempted,—as does this author—to "befoul his own nest," and

Whereas, the author occupies a very important office to which he was appointed by the only Southern President we have had for forty-five years,

Now therefore be it Resolved (1) That we believe the unfavorable criticisms of this book, most generally published by the Southern newspaper press, are entirely justified. Since the above was written, a New York magazine has severely criticized the book along the same lines.)

(2) That in our opinion this book should not be placed where the youths of our land can have easy access to it, because

(a) the author is a scoffer as regards the truths of the Bible and religion;

(b) because it casts slurs upon a large religious denomination in the South;

(c) because it makes the Confederate soldier the subject of ridicule and contempt, and he speaks of them as "dead men most of them," "moving among the living as ghosts," and further, "Many of the men who survived that unnatural war unwittingly

ly did us a greater hurt than the war itself." "It (the war) stopped the thought of most of them (Confederate Soldiers) as an earthquake stops the clock," and "Their loyalties were 'loyalties not to living ideas, or duties, but to old commanders and to 'distorted traditions,' and 'we doled them alms, and for years they 'frightened us into actions that we did not approve, and they are almost 'all gone' \* \* \* we pity them' \* \* \* we did not become ourselves until they 'were buried,' and they 'mused on their great adventures, which so filled 'their minds that thought on other things' was impossible." During the period written about, few, if any States had provided pensions for Confederate Veterans who were indigent.

(d) because of a large and influential class of women of the South (the U. D. C.'s) he says, "This Veterans and Daughters craze, has struck 'the land hard,' he makes an ex-Confederate say 'they (the Daughters) don't want to think. We want to work up sentiment.'"

(e) because he says "the Daughters of Confederacy hardly wished to 'become an eleemosynary institution, or to engage in charitable work of 'helping free schools—that was for others'"

(f) because in speaking of the murder of a prominent local politician by a negro who was tried by the Courts and hung for it, he says "the sooner an old firebrand such as he was is taken away, the better for the community on general principles (and this of a man of good character whose only sin was that he persistently labored for white supremacy as against negro domination.

(g) because in relating the incident of a mulatto woman marrying a white Northern man, he seems to approve, at any rate, there is no comment of disapproval, although the women did not disclose the real facts to her husband.

(h) because in relating an incident that occurred at Harvard, where he was a student, he speaks of the offer of his own friend to take a negro as his room-mate as follows: "a dozen men offered to take him as their 'room-mate' and one of these generous volunteers was Cooley (the author's friend) It was a fine spirit."

(i) because the motive of the author although disguised, seems to have been because he was turned out of the office of Superintendent of City Schools for the reason that he differed with the Trustees or School Board on certain questions of importance.

(j) because when he ran for the office of Commissioner, or state Superintendent of Education on a non-partisan and independent ticket, he was defeated and claimed to have been counted out by his opponents.

(k) because the period where reference is made to Confederate Soldiers was but a short time after the war ended, when the Veterans were for the most part young men or in their prime—and when they returned to desolated homes and lands laid waste by war they were not idlers or beggars, but

it is an undisputed fact that they set to work and soon brought order out of chaos; their lands were tilled; they built industries of every description; they filled positions of honor and trust of every kind; they were leaders because of their recognized talents and ability, and when they obtained political control, the New South was largely the product of their hands.

(1) We do not claim exemption from faults and weaknesses, and if our foibles had been dealt with by the author of a kindly spirit, we would probably have profited by it. Again, the author has singled out individuals and has presented them as true types of Southern character.

(3rd) That the Commander of this Camp be instructed to have a number of carbon copies of these Resolutions made and sent by our Adjutant to a number of the larger camps in our State, with the request, that they consider them, and if so inclined, pass similar Resolutions.

(4th) That our Delegates to the next State and general re-unions of Confederate Veterans present these resolutions at said meetings, and ask that the same be acted on.

(5th) That this preamble and Resolutions be presented to the "Selma Times" and "Journal" and other papers all at the same time, with request that they publish the same if of sufficient public interest.

On motion these resolutions were amended by adding

(6th.) That a copy be sent to the President and members of his Cabinet and Senator Bankhead.

*5-3-3-8-22-13*  
Seldom, if ever, have our people been more greatly surprised and shocked by the utterance of an individual, than they are over the recent utterances anent our people, attributed to the distinguished head of our State University system, Chancellor David C. Barrow. In his recent address to the State Agricultural Society, Chancellor Barrow made it plain that in his opinion, the present status of the Negro is little removed from savagery. He intimated that as an individual the Negro is not capable of taking care of himself, hence he should be equally distributed among the entire people in order that he might be given the proper guardianship by the individual members of his race. Throughout his address, the Chancellor emphasized his belief in the Negro's inability to reach a high state of civilization. Far removed from us is the desire to criticise or contradict a man of the intellectual bearing of our distinguished Chancellor especially when the subject at issue is along his particular line. Yet we cannot in justice to our conscience sit by idly and silently and allow a view so much at variance with ours to go by unchallenged. We certainly do not agree with our distinguished Chancellor that our people are just beyond the savage state and

the highest development. On the other hand, statistics as well as history shows that our people have been able to reach the highest standard not only of American civilization and citizenship but in any other part of the world in which they find themselves. Judging the Chancellor by his past utterance in regard to our people, we cannot help but feel that contrary to his innermost views, he is now leaning toward the side of popular applause. This indeed is to be regretted. However Chancellor Barrow has had his say. He has done us no little harm in so doing nevertheless we trust that in his future rounds to the schools in which Negroes are taught that he will find ample evidence of progress and education to cause him to retract some of his recent utterances.

**BLACKS HAVE**  
*The LONG EXCELLED*  
*Philadelphia*  
*Tribune*

The growth of the mulatto population is the most hopeful sign in relation to the problem of the colored man in this country, said Prof. Frank Boas of Columbia University in a lecture in the University Museum at New York. The lecture was the second of a course on "American Race Problems." He said:

"The greatest handicap under which the colored man works is his importation into this country, where he has a new and strange environment. The native African has a high mentality in comparison with that of many of the primitive peoples of Europe. He has developed a high degree of culture in districts absolutely remote from the white man's influence.

Professor Boas showed stereopticon views of basket work, wood carving and pottery of native Africans, illustrating the high degree of art and workmanship attained by primitive tribes. Native literature, he said, compared favorably with that of Europe in its early stages.



# Race Problem - 1913

## United States

Mr. Ogden is 77 years old.

### PITTSBURGERS IN MEETING MAKE PROTEST

Special to THE NEW YORK AGE.

Pittsburgh, Pa., July 9.—A mass meeting of colored people was held in Washington Park Auditorium, Friday morning, July 4, at 10.30 o'clock, under the auspices of the Inter-Denominational Colored Ministerial Association of Pittsburgh and vicinity, for the purpose of expressing indignation concerning the recent decision of the United States Supreme Court which declared the Civil Rights Bill to be unconstitutional; and to adopt resolutions calling upon the colored people throughout the country to cooperate in a general movement to procure adequate protection.

The Rev. W. L. Lee, pastor of the John Wesley A. M. E. Zion Church, presided, and the Rev. P. A. Scott, pastor of the Wylie Avenue A. M. E. Church, was secretary. Addresses were delivered by Dr. J. H. Dwelle, of Braddock, Pa., Robert L. Vann and Dr. Israel S. Lee of Pittsburgh. Strong resolutions were unanimously adopted by the large gathering.

### SUBJECT TO HISTORY

#### SLANDERING RACE

Special to THE NEW YORK AGE: 11-20-13

YONKERS, N. Y., Nov. 19.—So exercised are the colored citizens of Yonkers over the slanderous and untruthful references made about the Negro in the history used in the local public schools that the educational authorities are to be petitioned to adopt another book which will not hold up the Negro to ridicule or teach the school children race superiority.

The extract from the Ancient History by Philip Van Ness Myers, published in Boston, has the following to say relative to the black race:

Africa, South of the Sahara, is the home of the people of the black race; but we find them on all the continents and on many of the islands of the seas, whither they have migrated or been carried as slaves by the stronger races; for since time immemorial they have been hewers of wood and drawers of water for their favored brethren.

Colored children who attend the public schools at Yonkers tell their parents that the white children invariably look at them and smile significantly when this paragraph is read aloud. They say that to teach the white children that they are to be hewers of wood and drawers of water is very humiliating to them.

No reference is made in this history about other races having been in bondage.

Reproducing Century Article. George W. Young, 328 West 53d street, New York City, has ordered for general circulation, 5,000 copies of the reprinted article by Dr. Booker T. Washington of the Tuskegee Institute which appeared in the Century Magazine for November, entitled, "Is the Negro Having a Fair Chance?"

Mr. Young is a thorough-going patriotic race man, and as a reason for distributing this article says:

"I believe this article will have greater effect for good than all the political speeches made in the campaign. I feel that it should have a broader circulation among both races and all nations." age 1-31-13

Mr. Young is planning another edition of the same article as soon as he has distributed the first 5,000 copies.

### UNCLE TOM'S CABIN IN A SOUTHERN THEATRE.

In rebuttal of the criticism heaped upon the theatre for booking a three-reel production of "Uncle Tom's Cabin," Manager Goodman gave a special showing of the play at 8:30 Wednesday morning. To this he extended an invitation to the mayor, chief of police, board of censors, organizations and newspaper representatives.

There were present a representative of each of the departments mentioned, who saw the exhibition is without any objectionable features. Those endorsing it by signature were B. S. Davison, chief of police; D. S. Cage, acting chairman of the board of censors; Ed S. Harrell, secretary of the police board, and Mrs. Jessie Jordan, secretary of the Humane Society of Houston.

### ASSAULT ON POLICY OF EDUCATING NEGRO

Greensboro Daily News

"The Leopard's Spots" Unjust Both to the Negro and to the

South, Sunday, Sept. 28, 1913

"The Leopard's Spots," Thomas Dixon's latest play, was presented at the Grand opera house last night. The play is a powerful assault on the present policy of the southern states in educating the negro, and Mr. Dixon supplemented it by boldly declaring in his speech before the curtain that we are in a fair way of destroying our civilization by educating the negro "as you are at present educating him."

The play was presented fairly enough. It is based on the incident of the Wilmington riots, and presents the view of the more rapid anti-negro agitators. If it were in New England it might possibly bring a revelation to some people who are unfamiliar with conditions down here, but in the south, where race antagonism is necessarily strong anyway, its presence is inexcusable.

The play is unjust to the negro in that it presents the editor, Harris, as a fiend incarnate, as a typical educated negro, and makes the president of a

negro college that type of criminal that made lynch law inevitable. It is unjust to the south in that it presents one of the few incidents of bloodshed that marred the greatest achievement of man—the conversion, without a widespread herce war, of a menace to our civilization into a fairly stable element of our citizenship—and makes not the slightest reference to the 40 years of peace that preceded and followed that incident.

### COLLEGIANS STUDYING "THE NEGRO PROBLEM"

Special to THE NEW YORK AGE: 6-26-13

MONTGOMERY, Ala., June 24.—"The Negro Problem" is the subject of a study that is being conducted at Black Mountain, North Carolina, by J. L. Sibley, Alabama's supervisor of rural Negro schools. The study is being conducted in conjunction with a conference of southern (white) students, held under the auspices of the Y. M. C. A.

Prof. Sibley, who left last week for Black Mountain, said that the conference is for the purpose of interesting Southern students in the problem, and it is hoped to obtain beneficial results.

### OUR THANKFUL PRESIDENT.

President Wilson has issued his first Thanksgiving Proclamation. It is natural that he has much to be thankful for and should not neglect that feeling the nation should be thankful for. He therefore designates Thursday, November 27, as Thanksgiving Day, which has come to be more a day of high-priced eating and drinking than of "thanksgiving and prayer to Almighty God." The national tendency is not toward piety and temperance, but toward self-importance and sufficiency and excesses in the use and display of the prosperity the individual as well as the nation enjoys. Humility in dealing with each other and with foreign nations has ceased to be a national asset; the dignity of reserved strength and power that used to make the nation strong in moral force at home and respected abroad have been replaced by an arrogance and insolence to each other and to foreign powers, not only intensely vulgar as a display of physical strength and material wealth, but a threatening indication of danger, because of the loss of spiritual guidance and of high moral ideas in the life of the people and the administration of the Government.

The following is the gist of the President's Proclamation:

The season is at hand in which it has been our long respected custom as a people to turn in praise and thanksgiving to Almighty God for His manifold mercies and blessings to us as a nation. The year that has just passed has been marked in a peculiar degree by manifestations of His gracious and beneficent providence. We have not only had peace throughout our own borders and with the

nations of the world, but that peace has been brightened by constantly multiplying evidences of genuine friendship, of mutual sympathy and understanding, and of the happy operation of many elevating influences both of ideal and of practice.

### Chicago People Interested.

While the people in Chicago are interested in the entire series, we have space only to mention the articles by the two Negro contributors. The first of these appeared in the Neals' edition for October, from the great and versatile pen of Prof. Kelly Miller, on the new title of "Our Jungle Man." This contribution is perhaps one of the most sociological which the reviewer has read from the Professor's pen. Most of his articles heretofore read by the writer have been mainly controversial and historical. But in this article the professor analyzes with great sociological and literary skill the dominant phases of Negro mind and nature, and in this respect it is an illuminating contribution to the discussion of American Negro life and character.

### Major Lynch to Write.

The writer is informed that the next article in the series will be from one of Chicago's most prominent citizens, in the person of Major John R. Lynch, and no doubt will be another distinctive contribution to the subject from an entirely different point of view. Much importance is attached to what Major Lynch will say, not only from the fact that he has been eminent in American public life for more than a quarter of a century, during which he was one of the really few real and great Negro leaders from the South. The fact that the major is now devoting his talents to the field of literature will give some literary significance to what he has to say as well as to the great flood of light which his ripe experience will enable him to throw upon the Negro question. His article will excite increased interest from the further fact that about the same time of the appearance of this article the Neale Publishing Company will issue from his pen a new book on one of the most interesting and striking eras in the last half century of American history, under the simple title, "Facts of Reconstruction," illuminated by his personal reminiscences of forty years and with important interviews with the most distinguished leaders of his day.

### THINGS DONE IN NEW YORK.

In the editorial section of the New York World of Sunday, February 23, entitled, "What it Means to be a Negro in New York City," appeared an interview with the Rev. Charles Martin, a native of Saint Kitts, British West Indies, doing missionary work in New York, to which he first came in search of health. A fine photogravure of the Rev. Mr. Martin is given along with the interview, and the rugged massiveness and strength of his face sets the page off to fine advantage.

The Rev. Mr. Martin finds things in New York City hard for the Negro in every direction and way. He is not desired as a guest in hotels and restaurants and places of amusement, and is told so in plain or polite terms, nor as a wage earner, for the most part, in any of the industrial departments of the life of the city. He is left much alone to eat and amuse and make the money to do so with himself, as well as to live in districts largely given over to him.

and yet, says the interviewer: "There was no resentment in the minister's manner as he spoke. He was even stating his facts good-naturedly. I tried to get him to comment upon them, but he said: 'My opinion about these matters will add nothing to the facts themselves.'" We much appreciate the editorial comment and conclusion of *The World*, as follows:

That such a story might be written of the Negro in the chief city of the North fifty years after emancipation could never have entered the heads of the emancipators who not only made him free but threw around him every possible security of law for his substantial equality with the whites.

It meant nothing for the Rev. Charles Martin to be a Negro in the British West Indies, where his treatment by the whites never made him conscious of his color. But it affects everything dear in life to be a Negro in New York.

Why should it be so? Is any explanation to be found in our multiplicity of white races who have suffered sorely from the oppression of others, and who, in their pride as they work their way along up in the freedom of the Republic, are too apt to forget for others socially weaker what they had justly demanded for themselves?

It may be so. But there is hope for the Negro even here under patience, sobriety, honesty and industry. Many white races with us have been "despised races." No one of them is falling with us to work up into a command of respect from all others. So it can and will be with the Negro.

Yes, "there is hope for the Negro" in New York and every other place in the country. He will make good if he shall keep on coming" despite the obstacles he has to overcome. Let him keep alive the faith in himself and justify it by his works and he will win in the end. Deeds, not words, count most.

THE WESTERN SOUTH APPRECIATING THE NEGRO Outlook 12-13-13. SEATTLE POST-INTELLIGENCER.]

There is a notable change in the attitude assumed in many parts of the South towards what the people of that section of country term the Negro problem, and this attitude, it may be said, is one which has been held for a long time by the bigger and broader of the Southern newspapers. It is an attitude precisely to the contrary of that taken by such pestilent demagogues as Governor Bleasdale, with his blather-skating against Negro education. A great dinner of 2,000 representative citizens of Georgia was recently given in Atlanta, one feature of which was that the tables were spread exclusively with products of that State. The menu contained epigrams upon conditions in



Georgia. One of the notable ones was to the effect that the presence in that State of the greatest body of Negroes and the least progressive was "at once the white man's burden and the white man's opportunity. If the Negroes are allowed to remain in this condition, they will continue to be a brake on the progress of the State. If they are taught and led into such a state of efficiency as this race formerly developed, with the added value of freedom and practical education, they will reward all of the care and money expended on them."

The Houston Post comments approvingly upon these utterances and adds a number of its own along similar lines, concluding thus:

"The Southern white people are simply neglecting their own welfare and impeding their own progress so long as they do not, in every possible way, encourage Negroes to become intelligent, efficient, thrifty and industrious. They are going to be here always, and we cannot afford to permit them to drift. Their labor is needed, and always will be needed, and when they learn how to do things well, they will be a tremendous factor in the South's progress and civilization."

When the people of the South accept these truths and live up to them, the now pressing "Negro problem" will soon solve itself. **Things That Do Us No Good.**

In his present condition, the Negro can ill afford to give his time or money to those things which are of no benefit to him but directly and indirectly much harm. Two evils which now greatly afflict in the name of amusements, the Negro youth of Columbia are the pool room and dance hall. As to the pool room it can safely be affirmed that it is the place where gambling and gambling habits are taught in a few, easy apparently innocent lessons. And statistics will confirm the statement that nine-tenths of the young Negro men appearing

at the Recorder's court are among those who frequently hang around pool rooms.

As to dance halls our observation has been that about 98 out of every 100 girls that frequent such places will come far short of filling the requirements that any worthy man has a right to expect to find in the woman he desires to make his wife. And dance halls moreover, are regular incubators of consumption.

#### SEEN AND HEARD WHILE PASSING.

(By Salem Tutt Whitney, Smart Set Company.)

"The Wrong Mr. President" played to a fair business at the Temple in opposition to Al G. Fields Minstrels at the Crescent, Uncle Tom's Cabin at the Lyric, Holy Saints' week, Holloween and numerous festivals and balls. Judge Vance said that no other company could have done so well under the circumstances, and the Judge usually knows what he is talking about.

James Madison Vance, or "Judge," as he is affectionately called by his host of friends, is still the most conspicuous colored man in the civil and political life of New Orleans. Years have failed to dim his eyesight or dull his intellect. He still walks with head erect and he springingly step of a youngster just out of college. While in his office the Judge pointed with British pride to a "Certificate of Merit" presented to him by his professors in the year 1870.

The Judge is highly respected by the best white citizens of New Orleans. He has free access into their places of business and is always greeted with "Hello, Jim! How are you?" An introduction by the Judge is a passport into their good graces, and they always seem delighted to do anything that will favor the Judge. No public gathering, smoker or social function is quite complete without the Judge's presence. He is an eloquent speaker, having almost complete command of the English language and a large vocabulary. The words flow from his mouth in a beautiful limpid stream that seldom fails to entrance his hearers.

It is a regrettable fact that a large portion of colored people prefer to be "jimmied" and witness a white show in a white theater than to attend a colored show in a colored theater, where they have unrestricted facilities for enjoying the performance. The reservation assigned the colored people at the Crescent to witness the Al G. Fields show was very small and not the best. Yet it was filled to standing room for every performance. The minstrel show was well up to the standard, but there were many things in it that should have made it objectionable to all self-respecting colored people. The words "nigger" and "coon" were used repeatedly. The "crap" game was conspicuous and the finale of the first act was a positive insult. Representatives of all nations with their national flags were beautifully presented at the close of which came five or six Negro characters, grotesquely dressed, carrying flags with their blank sides turned to the audience. A quick reverse of these flags showed them with painted figures and characters, crudely drawn, of Negroes shooting craps, stealing watermelons, wielding razors, etc., while the chorus shouted, "Every Race has a Flag but a Coon." Only one or two of the colored people present sniggered the

rest resented the insult in sullen silence. It is this sort of caricature that the Irish have resented so strenuously throwing bricks, eggs and other missiles at the performers who have in this manner misrepresented them.

## NAME OF LATEST COLOR ANGERS COLORED WOMEN

"Nigger Brown" Is Extensively Advertised by Department Stores

### TO MAKE EMPHATIC PROTEST

Colored Dressmakers and Others to Demand That New Shade of Brown be Given Another Name.

*New York Age*  
Judging from the indignation expressed by the colored women of Greater New York all department stores in New York and Brooklyn which insist in advertising a shade of goods known as "nigger brown" will find that this insult to the colored citizens will prove expensive.

If the women folks of the race carry out their present plans all local department stores carrying "nigger brown" will be asked to discontinue selling this color under its present name. The stores which refuse to accede to these demands will find before many weeks that their colored clientele has fallen off to an alarming extent.

"Nigger brown" was first advertised by several department stores about three months ago. Colored citizens who saw the advertisement at the time took exception to this new method of disparaging the race, but no protest was made to the department store managers, who have evidently become emboldened by cause of the seeming apathy of the colored people.

One store ran a large advertisement in a daily paper several days ago which read: "Tailored suits. Model valued \$35 to \$40, at \$17.50. Made of broad cloths, in navy, green, brown, taupe, wistaria, nigger brown, plum and black."

The several hundred colored dressmakers in New York and Brooklyn who spend large sums annually with department stores are going to take an active part in demanding that this new shade of brown be given a name which does not openly insult members of the race.

## SELF-PRESERVATION KEYNOTE OF WHITE MAN'S DUTY TO THE NEGRO

(From The Houston, Texas, Post.)

"How many people in Atlanta," asks The Constitution of that city, "are moving a certainty that their domestic servants do not come from diseased homes?"

And in the discussion, it puts forth these pertinent truths: "The business of safeguarding the health of a community, in its right as well as in its white sections, is that of self-preservation and not sentiment or philanthropy. The disease germ is the original democrat. It ignores the boundary lines of race, of wealth and of station, as well as of mere geography. It knows no prejudices, inherited or acquired. It is murderously impartial in its depredations. You may not believe you are 'your brother's keeper,' and you may be a trifle cynical about your 'duty' to the negro. But you can hardly be negligent about your duty to your own child, and your own health personally, and keep a clean conscience."

The Post for years has been stressing the importance of this very question for all southern cities. It has repeatedly urged upon the people of Houston that they can not afford, even from the selfish point of view, to ignore the living conditions of the negro population. The negroes are the domestic servants of the servant-employing class of the southern cities. The negroes are a part of the life of the south and will always be, and even if the whites who employ them are not concerned in philanthropy at all, they owe it to themselves to have a deep concern for everything affecting the health and morals of the negro people.

The nobler part is, of course, to realize in a broad and sympathetic sense our obligation to aid the negroes to better standards of living, because they are in so many respects dependent upon the whites and because they so implicitly rely upon the whites. Whether we call it a "white man's burden," or whether we are moved by philanthropic impulses, the fact remains that the southern negroes profoundly affect the life and economy of the south, and they will so affect it forever.

It will be to our everlasting honor and glory if history shall be able to say of us that we accepted the problems the war left and worked them out kindly, intelligently and well, but if we are concerned only for our own welfare, then it will be secondary philanthropy for us to see that living conditions among the negroes are such that they will not menace the health and prosperity of the white people.

Negroes living amid insanitary conditions in southern cities are going to suffer the hardships of poverty and disease, they are going to suffer contamination and destruction in a moral sense, they are going to be a heavily consuming and inefficient element of population.

But the whites will not be able to escape the consequences. They will have to bear the economic losses that a large and inefficient mass is certain to inflict, they will be victimized by the diseases that spread death and disaster among poorly housed and miserably environed human beings and they will not escape the deadly blight of the immorality and vice that thrive among the ignorant, the desperate and the neglected poor.

The vital statistics of every southern city reveal the inevitable consequence of indifference to conditions among the negroes—the servant class that brings into well kept homes the deadly germs that multiply amid the miserable conditions that afflict the negro sections of so many southern cities.



# Race Problem - 1913

United States  
Savannah 4-12-13  
Black Hand Letters Condemned  
In South Georgia.

Thomasville, Ga., April 8.—The citizens of the Dry Lake neighborhood of Thomas county have publicly denounced the sending recently of a Black Hand letter to G. W. Marrable, a well known Negro farmer of that section of the county and condemn the action as outrageous and barbaric. The letter in question was received through the mail by Marrable and he was given ten days to leave his home with a threat as to summary steps to be taken should he not do so. A few days after the receipt of the letter a lot of fencing belonging to Marrable was burned subjecting him to much loss and inconvenience.

It is stated that Marrable has lived in the Dry Lake neighborhood for about six years and is considered a peaceful, law abiding Negro, well liked by the white people of that section and in view of it they take occasion to express their public disapproval of any acts of violence towards him.

## NEGRO BLOOD IN LEE

### EXPLAINS LIFE MYSTERY

Chicago, July 26.—That William

Henry Lee, a publisher, who died intestate leaving property valued at \$200,000, had negro blood in his veins was the opinion expressed today by Frederick C. Laird, of Spokane, Lee's former business partner, who believes this explains the mystery surrounding Lee's early life. The public administrator has been unable to find any of Lee's kinsfolk, although seventeen persons named Lee are trying to establish relationship.

"I am sure Lee was part negro," said Laird. "I never talked with him about it, but his features and manner of speech showed it. I was close to him in our fifteen years of partnership as any man that ever came into his life, I believe, and he told me a one time that he had no living relatives."

"The ambition of his life was to complete the dictionary on which he was working when stricken with paralysis last June."

On his deathbed Lee made frantic efforts to talk, but he was balked by paralysis that affected his tongue.

## BLEASE AND VARDAMAN ROUNDLY CRITICISED

By Speaker Before American Sociological Society.

Minneapolis, Dec. 29.—Social conditions in the United States are tending to develop in the negro a racial consciousness and to organize a negro nationality, declared Robert E. Park, of the University of Chicago, to-day before the American Sociological Society which is meeting here jointly with the American Economic Association.

"The nationalizing tendency among negroes is the result of white men's ostracism of their black brother," said Prof. Park. He adversely criticised public utterances of Senator Vardaman of Mississippi, and Gov. Blease, of South Carolina. Continuing he said:

"A race which has attained the character of a nationality may still retain its loyalty to the state of which it is a part, but only so far as that state incorporates the practical interests, the aspirations and the ideals of that nationality. In the South, the races seem to be tending in the direction of a bi-racial organization or society, in which the negro is gradually gaining a limited autonomy."

"It is hard to estimate the net effect of the white man's isolation of the negro. One of the most important effects has been to establish a common interest among all the different colors and classes of the race. This sense of solidarity is stronger in the South where segregation is more complete, than in the North where, twenty years ago, it would have been safe to say that it did not exist."

"No doubt kindly relations between individual members of the race exist in the South, and to an extent not known in the North. As a rule it will be found these kindly relations had their origin in slavery. Men who have given the tone to political discussion in the Southern states in recent years are men who did not own slaves."

The Sociological Society this afternoon elected Edward Rose, of the University of Wisconsin, president.

## LETTERS TO EDITOR

BOOKER WASHINGTON ON MAJOR SCREWS.

Tuskegee Institute, Ala., Aug. 15.  
Editor The Advertiser:

Will you permit me to express the deep feeling of sorrow which I feel in common with all the colored people in Alabama over the death of the late Major W. W. Screws.

When I first came into this State in 1881, Hon. Wm. L. Foster, of Macon county, Alabama, gave me a letter of introduction to Major Screws.

The Major gave me some good advice and also extended me a hearty welcome to the State. From that time until the day of his death he was a true and valuable friend not only to this institution but to our race.

I think all will agree that it is through the influence of men like Major Screws that we have in Alabama a larger measure of peace and sympathy and friendship between white people and black people than is true perhaps in any State in the South. I believe that my race owes a debt of gratitude to him which we can never pay except perhaps in trying to live as he advised us through the columns of The Advertiser.

Booker T. Washington.

## SOUTH REBUKES DIXON.

Writes an AGE correspondent from Greensboro, N. C.:

Tom Dixon, the human vampire, "blowed" into town last Saturday along with his nefarious "Leopard Spots," after having been extravagantly and sensationally advertised by his press agent for over two weeks before his appearance here. Having studied law in Greensboro some time during the 80's and forming quite an extensive acquaintance here during the period, he may naturally expect an overflow to greet him and to witness the rendition of his trash, misnamed a drama, "The

Efic of the South," a "worthy successor to Uncle Tom's Cabin!"

Notwithstanding his personal appearance here, to be sure that "The Leopard Spots" met with great success at the beginning of a five weeks' tour through out North Carolina, lo and behold, when the curtain arose Saturday night there was scarcely a corporal's guard to see the play, so we are told.

But read what the local white press has to say concerning Dixon and his so-called drama. The Daily News, the morning paper, says:

"The Leopard's Spots," Thomas Dixon's latest play, was presented at the Grand Opera House last night. The play is a powerful assault on the present policy of the southern states in educating the Negro, and Mr. Dixon supplemented it by boldly declaring in his speech before the curtain that we are in a fair way of destroying our civilization by educating the Negro "as you are at present educating him."

It is based on the incident of the Wilmington riots, and presents the view of the more rapid anti-Negro agitators. If it were in New England it might possibly bring a revelation to some people who are unfamiliar with conditions down here, but in the South, where race antagonism is necessarily strong anyway, its presence is inexcusable.

The play is unjust to the Negro, in that it presents the editor, Harris, a fiend incarnate, as a typical educated Negro, and makes the president of a Negro college that type of criminal that made lynch law inevitable. It is unjust to the South, in that it presents one of the few incidents of bloodshed that marred the greatest achievement of man—the conversion, without a widespread race war, of a

menace to our civilization into a fairly stable element of our citizenship—and makes not the slightest reference to the forty years of peace that preceded and followed that incident.

The Daily Record, the afternoon paper, gives him a swat in the following criticism:

The audiences witnessing Thomas Dixon's play, "The Leopard's Spots," at the Grand Saturday afternoon and evening were somewhat disappointed with the production. The press agent for the company had widely advertised the play as being full of dramatic scenes and climaxes and with tense moments sufficient to hold the rapt attention of an audience, but the presentation certainly failed to measure up to these claims. Interest in plays dealing with re-

construction and racial problems is not acute in this city, where the most friendly relations have long existed between the white and Negro races, and many of those who saw "The Leopard's Spots" are free to admit that they can't see any good that might result from producing such a play in communities where good feeling exists between the races, as is the case in Greensboro.

Notwithstanding that Carolina is dishonored in being the birthplace of such a character as Tom Dixon, we are glad to say that his own people take very little stock in him. For they are well acquainted with him, recalling especially his early manhood career, which rebounded in no credit to himself, nor any one else, for that matter, whom he tried to influence during that period of his public life.

We are informed that since his departure from Greensboro with his play he has met with "a frost" in every other place in the State where he has presented it.

If other places give him and his productions the same kind of welcome he got from his native State, Tom Dixon would soon have to be hunting another job for a livelihood.

C. H. M.  
WILLIAM J. NORTHERN.

Atlanta Constitution.

In the death of former Governor William J. Northern Atlanta loses a citizen typifying the highest ideals of usefulness, and the south a consecrated leader who has wrought splendidly in blazing the trail toward the more humane and practical handling of that ever-troublesome question, the negro problem.

The career of Governor Northern was many-sided and in all important respects a genuinely constructive one. His influence was everywhere on the side of righteousness and of sound progress and practical religion. As chief executive of the State he was able, devoted, clean and conscientious. As private citizen, he was courteous, public-spirited and possessed of a broad vision.

Undoubtedly, his name will be best remembered by posterity in connection with a Christian solution of the negro problem. The entire country remembers the near-chaos immediately following the Atlanta trouble. Whites and blacks were alike uncertain where they stood, feeling ran

high and more or less pessimism regarding the future relations of the races prevailed.

At that critical time, The Constitution sought to sound a constructive note to the effect that the one way out of this threatening jungle was initiative on part of the white man in handling the problem as his antebellum fathers did; bringing the churches and religion generally to regard their duty toward the negro as a paramount part of their duty to the white race, and administering that duty as the white man administered it in the patriarchal days when the negro accepted the gospel from his white master and mistress and was a negligible factor from the standpoint of lawlessness.

Governor Northern was among the first prominent Southerners of influence to subscribe to this view. Not only in Atlanta, but throughout the South he preached the doctrine of caring for the "half heathen in our midst" as the heathen across the seas. He preached that doctrine not only in behalf of the negro, but as well for the Christian welfare of the white man, for his economic advancement and the integrity of the race. His gospel fell on fallow ground, and to it is traceable largely the more enlightened attitude of the southern white man toward the negro today. In Atlanta, the effects were so impressive as to cause J. Campbell Morton to declare that Atlanta led the south in its handling of this most difficult problem.

Such an accomplishment is of itself a sufficient monument to one man. But this Governor Northern added other public achievements and a persuasive personal influence that write his going as a definite loss to Georgia.

## JEWES IN WAR ON RIDICULE

Perhaps no work of a dramatist ever did a whole people more serious and lasting damage than Shakespeare's "Shylock," which for centuries in Europe fixed in popular opinion the Jewish character as one of greed and soulless selfishness. Now, however, the influence of the drama has been destroyed as yet. Mrs. Harriet Beecher Stowe's "Uncle Tom's Cabin" did much to fix the character of the Southern slave master and slave driver class in the word picture of the infamous "Le-gree." Thomas Dixon's effort to do the same thing for the Negro mulatto type in "The Leopard's Spots" failed, because the public refused to accept seriously the picture of himself Dixon had drawn; as the son of his father he intended to be taken as the mulatto son of his mother—as the character of himself and not of his mulatto double. And, too, the book was not only false in the characterizations but suggestively immoral, and maliciously purposed to create race strifes wherever it was presented on the stage; so it died a tragic death.



It is a remarkable thing that in our republic, supposedly the most democratic on earth, the tendency to single out some race type and hold it up to scorn and ridicule until it had done its deadly work, or failed to do it, has been a national weakness of hoary-headed but unvenerable standing. Every race type it has singled out for jest and gibe and ridicule has suffered more or less in the public estimation.

At the present time the Negro and the Jew are suffering, and have suffered, from the national tendency to ridicule some of its race types. A news dispatch relates the following:

Chicago, Sept. 17.—Prominent Jews to-day organized the Anti-Defamation League of America, whose object will be to stop by appeals to reason and conscience, and if necessary by appeals to law, the defamation of the Jewish people.

The new organization will be conducted under the auspices of the Order of B'Nai B'Rith, a philanthropic organization with a membership of 30,000, and will have branches in every large city in the country. The objects of the league are set forth in a statement issued by Adolf Kraus of Chicago, President of the Order of B'Nai B'Rith.

Stage defamation of the Jew will be dealt with by enlisting the co-operation of the producers and managers of the theatres. News papers and magazine defamation will be met by protests to editors. Defamation in text-books will be met by attempts to eliminate them from the courses of study.

It is highly discreditable to the nation that the Jews should have to organize for any such purpose, but since the necessity exists and long has done so, it is creditable to them that they have organized to stop it. The Negro also needs such an organization. Defamation of his character has long been the stock in trade of authors, journalists and the rabble in the street. Many of our own stage people have lent themselves to the low business of ridiculing their race, as Irish stage people used to do if of their's twenty and thirty years ago. It is high time we should have none or less of it by them for the amusement of white or colored houses. And there is too much buffoonery on and off the stage, in public and private, by a certain sort of Negro for the good name and reputation of the race, and it should be discouraged in all possible ways.

THE AGE will give the Jewish Anti-Defamation League of America all the assistance at its command.

We suspect the so-called "yellow peril" in Florida is over-painted. We heard once that there was a Chinese laundryman in Jacksonville, a Japanese confectionist in Tampa and a yellow-legged puffer in Pensacola, but we have not seen the blue prints of the "menace" since the Florida newspaper writers are talking about

## WIDOW AWARDED \$4,747 FOR HUSBAND'S DEATH

Special to THE NEW YORK AGE. 10-16  
MACON, Ga., Oct. 13.—The largest verdict ever given a Negro in a damagesuit for personal injuries in this county was that awarded Annie Ellis for the death of her husband, Charlie Ellis, who was killed when he came in contact with a "live wire." The judgment was against the Southern Bell Telephone company, and was for \$4,747. The damages asked were \$10,000.

Ellis' death occurred last fall during an electrical and windstorm. He went out into his yard to remove a fallen telephone wire and when he touched it several thousand volts of electricity passed through his body, the wire having fallen over an electric light wire.

## Along the Color Line.

(From the National Review.)

In Baltimore, Maryland the other day an ordinance was passed for the purpose of removing the Negro people from certain districts in which white people lived. This was looked upon as an amiable act, and praises went up all over the country for such a sane and worthy accomplishment.

In Kansas City, Mo., a few days later, the police commissioners ordered the removal of all the women guilty of immoral practices out of certain idistricts to a district laid out for them. When this was done a howl went up from the good citizens of Kansas City and repeated by good citizens in other parts of the country.

With these facts before him, backed up with a knowledge of the drift of sentiment that is fast gaining ground in this country, one becomes curious to know what this thing segregation is. To one who believes in fair play, it looks like a hybrid monstrosity, a something made up of both good and bad in its nature. It depends altogether upon the circumstances under which it is used. When used upon Negro people—and the Italian or Mexican as for that matter—although many of them are thrifty, honest, cultured, self-respecting, virtuous, it is a good thing. But in the other case it is a bad thing because it is used upon a class of people who are not self-respecting, thrifty, honest, moral virtuous, but who follow the ways of vice, sin and shame. And here bulges out the lump of inconsistency, a glaring and revolting inconsistency. To separate the good on grounds of creed, color, race or nationality improves, renovates, puri-

fies, while the separation of the bad from the good does ill to society only in case that bad belongs to a certain race and is of a certain color.

To outline a just theory upon which their reasoning is based would at least relieve many of much worry and condemnation of conscience. Every such attempt lands us on the slimy base line of prejudice, selfishness, envy and hatred. Here we stop. And then it dawns upon us that the fault is not so much in segregation. Mayors, police commissioners and officers of the law segregate women who follow vice in order to license the business that they may filch from the unfortunate blood money to fill their coffers. This is self interest, selfishness if you please. How can it be said that this is worse than segregation on the grounds of race, color or nationality when the moving cause for so doing comes out of the same pit and slime, though bearing the name of prejudice, hatred or envy? We cannot see that the ministers and church people of Baltimore are any better than the police commission and the much abused political grafters of Kansas City. How can they be? They are frequenters of the same pit slimy prejudice and murky hate, and are as heavy dealers in its contents.

About the 28th of September, a report went out from Washington, D. C., stating that a bitter fight was soon to be waged against alleged race discrimination in all parts of the country. The grandfathers' constitutional amendments of Maryland and Oklahoma were mentioned, also Jim Crow legislation in the latter state, and the movement by the Negro people of Tennessee to obtain permission to use the term Knights of Pythias for their fraternal organization. The attack has already been made on the Oklahoma constitution, and, interesting to say, if not strange, that it was made by the legal department of the government. While the fact, on first thought, may not take our breath, yet we are forced to confess a very high degree of astonishment at an attack coming from that source. It seems to us that this should have been done long ago by this department, and our astonishment should be that it has deferred this matter so long.

According to the theory of our government, a full fledged citizen is invested with all the rights necessary

to make him the equal of any other holding rights under it. In other words, citizens are equals because they have equal rights. And we understand that it not only must be invested with the class of rights which are to be held under the government but he must be invested with the class of rights which admits him to take part in it. This latter class is just as much an element of citizenship as the other, and citizenship is not complete without it. To call one a citizen when one of the classes is lacking seems an effort to mislead. Truly it has been said that a republican form of government cannot be accurately defined; that our forefathers carved out of the mass of principles of human government a new and undefinable something in the form of government, having as its leading feature the principle of representation. A denial of this representation to some, or the privilege to say who shall represent them, or to delegate or ratify the acts of those who do represent them is a libel on their pretended doctrine of equality and consent, and just the point where injustice and tyranny creeps in. Still comes the boast that this was the cause of the big fight in 1776. In fact we are told that a denial of representation is something to fight about, because it is an abridgment of liberty. Why not let this standard be the measure of liberty and freedom for the Negro people of this country? Why the senseless twaddle of conventionalism when it comes to according that people the rights of citizenship, which results in the absolute elimination from that citizenship the very element that rounds out and completes it? We take it that the government is recognizing the danger in failing to guard this element even in the weakest of our Negro people in the slightest degree. It is more and more evident that clothing the Negro people with half a citizenship and denying them the right to vote and have a say so in political affairs under circumstances that turn upon race, color and previous condition of servitude, weakens rather than strengthens.

Whatever the reason for this move on the part of the government it should be hailed with welcome.

## "NIGGER BROWN."

Not content in referring to the Negro people in terms of disrespect behind their backs a new and novel method has been adopted to publicly defame and ridicule the race. Some enterprising Caucasian, who deserves to be honored by being referred to as "a patron of art," has introduced a new color, which bears the official designation of "nigger brown." Mrs. Bradson, wife of the Postmaster-General, was reported as wearing a gown of "tete de negro" crepe de chine at the Sayre-Wilson wedding. In this instance, this new color was "dignified" somewhat.

The various department stores in New York and Brooklyn are insulting hundreds of their colored patrons by extensively advertising this new species of brown. These stores are playing a very prominent part in disparaging a race which pours into their coffers thousands of dollars annually.

We have not given "nigger brown" sufficient study to enable us to state whether it is of the "ginger-cake," "seal-skin," "chocolate," "molasses," "near-ebony" or "light brown" variety. The only information we have at hand is that it is "nigger brown." We do know, however, that there is little likelihood of these department stores advertising "mick green," "Dago yellow" or "Sheeny red."

The colored women of Greater New York and elsewhere should show that they resent this unnecessary insulting of the Negro by withdrawing their support from every store selling "nigger brown."

## REQUESTED TO LEAVE TOWN.

Wynne, Ark.—Because his hotel furnished supper to about 1,000 Negroes en route to the National Baptist Convention at Nashville, Tenn., manager C. H. Dicqey of a well known hotel of this city has ceased to make this his home. Mr. Dicqey decided to leave after he had been advised by a committee of citizens that there were other communities where his presence might be more desired. He left at an early hour this morning.



Race Problem - 1913

# United States PROMINENT LAWYER LEAVES BAR ASSOCIATION

**A. E. Pillsbury of Boston,  
Disgusted With Its Anti-  
Negro Policy**

## WRITES SCATHING LETTER

**Condemns Attitude of Southern Color-  
phobes and Weak-kneed Northerners  
Refuses to Pay His Dues.**

Special to THE NEW YORK AGE.

BOSTON, Mass., July 16.—Contending that the American Bar Association is drawing the color line, and charging that a handful of Southern colorphobes with the help of the usual subservient northern majority, has turned the association into a Bourbon club, A. E. Pillsbury, one of the leading lawyers of Boston, has written a scathing letter to Frederick E. Wadhams, treasurer of the American Bar Association, refusing to pay his annual dues. Because the association has ceased to exist in its proper sense, Mr. Pillsbury writes that he has been relieved from paying the formal compliment of resigning.

Mr. Pillsbury's letter follows:

6 Beacon Street, Boston.

July 8, 1913.

Frederick E. Wadhams, Esq.,

Treas. American Bar Association,

My Dear Sir—As I cannot respond in the usual form to your reminder of my annual dues, you are entitled to know my reasons.

The action of the association at Milwaukee and the conduct of the executive committee which preceded it, in trying to expel the colored members in open disregard of the constitution, and when this attempt failed, in drawing the color line, by application of the gag, against all other colored lawyers equally entitled to admission under the constitution, dissolved my relations with the association. Of the various offences involved in that proceeding, color prejudice, contemptible as that appears to me, is perhaps the least. Conduct of which the prevailing elements are cowardice, hypocrisy, fraud and force, is not the conduct of gentlemen, or of such lawyers as I am accustomed to associate with,

though I make no pretensions to superior virtue. This is not merely my own opinion of it. The public press recognized its true character, and made the association deservedly an object of public ridicule and contempt. Would you or would Judge Dickinson, the putative father of the bastard resolution like to see the specifications, or the press comments in that part of the country where the press is free, collated and published?

I was invited to join in the remonstrance of ex-President Storey and other Massachusetts members, but regarded it as inadequate to the case. Apparently that fair note of dissent is not likely to be heard or heeded of again, though the action of the association is peculiarly an affront to Massachusetts, which is responsible for two of the three colored members. Undoubtedly the action at Milwaukee will stand, as anybody who saw the riot there would expect. There is at least one Massachusetts member who takes the metropolitanized association at its true value. A handful of southern colorphobes, with the help of the usual subservient northern majority, have captured it and turned it into a sort of Bourbon club, to which professional character and standing is not a title to admission, the first qualification now being one unknown to the constitution and having no relation to anything professional. I never came into any such compact as this. The association is no longer a Bar Association, in any proper sense. As the association which I joined, it has ceased to exist, and I am relieved from paying it the formal compliment of resigning my membership.

Very truly yours,  
(Signed) A. E. Pillsbury.

### A FINE VIEW OF THE SOUTH.

Mr. James W. Helme, State Dairy and Food Commissioner, of Michigan, spent a short while in Montgomery on his way to Mobile to attend the national convention of State Food Commissioners. He was a very close observer of what he saw in the State, of which he knew but little in a personal way, as this was his first trip South of the Ohio river. In the last issue of The Michigan Patron, the Grand organ of that State, appears a very appreciative and interesting letter from him. He realized that the relations between the whites and blacks were better than the Northern and Western people were led to believe. He was particularly struck with the marked separation of the races and how well and satisfactorily it worked.

He referred to a subject which is attracting much attention here, as follows:

One thing that retards the development of this section is that the land is owned in large quantities by white men who prefer to live in town and who rent it out in shares to a one-mule farmer, who is generally a colored man. The system of landlord and tenant never made for the conservation of the soil and never will, and until these large tracts are broken up and occupied by actual home owners very little will be accomplished in pushing agriculture in the gulf states.

There are many thousands of acres of good land in Alabama which Michigan farmers can purchase at far less price than they can sell their present holdings and our people will gladly welcome as many of the Michiganders as will come to make their homes in this State. They will find here all the conditions of society, climate, and water which go to make life pleasant and profitable.

Mr. Helme's letter in the Michigan Grange organ is calculated to correct many misconceptions and we would be glad to have him make another and more extended visit to get still better acquainted with our people.

### The Use of Insulting Terms

Cleveland, Ohio, Nov. 1, 1913

Mr. Erie C. Hopwood, Managing Editor, the Cleveland Plain Dealer:

Dear Sir—The enclosed clipping is from this morning's Plain Dealer. Of the several daily papers in this city, it is regarded in the most friendly spirit by my people, and is read by more of them than any other daily paper. This is the result of its fairness, as a rule, in its references to them and its uniformly broadminded treatment of matters of prime interest in them.

The mongrel word "darker" is almost as objectionable to them as that other most miserable one, "nigger." Both terms or mongrel words, and others somewhat similar, are regarded by the intelligent of my people just as the intelligent Jews regard the like mongrel term or word, "sheeny," when applied to them; the Irish "mick," when applied to them, etc.

I take it that the Plain Dealer is too high class and excellent a newspaper to permit the use of any of these mongrel terms or words. I am, therefore, calling your attention to the enclosed clipping, with the hope that those of us who prefer the Plain Dealer to any other local daily newspaper,

### CAN'T TELL WHO'S WHO

J. N. Y. A. 8-21-13.  
Denver Authorities Think Woman Who Married Coal Black Negro Is White Samples of Her Blood to Be Submitted for Analysis—  
Special to THE NEW YORK AGE

DENVER, Col., Aug. 19.—Declaring that she is an octoroon, and offering to submit samples of her blood for analysis to prove that she is a Negro, Mrs. Nora Harrington Frazier is fighting to be allowed to continue companionship with Frank Frazier, a coal black Negro to whom she was recently married. Blood will be drawn and analyzed in open court before Judge Benjamin F. Stapleton if her request is granted, and surgeons have said that they can tell on examination of the blood whether there is Negro blood in her veins or not.

Ten days ago the couple applied at the marriage license bureau for a license but were refused on the ground that the woman was white. Attorney James A. Harris was called in by the woman and submitted her to tests that convinced the clerk she was colored. He had her bade her neck and he showed dark blotches of the root of hair on the back of her neck. Then he had Frazier press his fingers at the root of the nails; they turned black. He offered to have the clerk rub the spinal column of Mrs. Frazier, which he asserted would turn black, but the clerk was satisfied, the license was issued and the couple were married.

Then the bride was arrested on the charge of miscegenation. If the blood test proves her contention she will go free. A fine or sentence is imposed in case of conviction.

### HERO MEETS DEATH

J. N. Y. A. 8-7-13.  
David J. Dickinson, Colored "Bus Driver, Loses Life While Attempting to Save Life of Mrs. F. A. Keesing, Wife of Wealthy Real Estate Dealer. He Could Not Swim.

Special to THE NEW YORK AGE.

STROUDSBURG, Pa., Aug. 5.—In trying to save Mrs. F. A. Keesing, wife of a wealthy New York real estate broker, from drowning, David J. Dickinson, 24 years old, a colored "bus driver at the Kittatinny Hotel, lost his life in the Delaware river a few days ago.

Dickinson could not swim, but hearing Mrs. Keesing's screams for help heroically plunged into the treacherous water to rescue the New York woman.

Mrs. Keesing, her daughter Dorothy and governess, Miss Joslyn, accompanied by Miss Irish and Miss Anita Stetson, the latter two of Philadelphia, and all guests at the River Farm House, H. A. Crossdale, proprietor, composed a jolly party of bathers. All of the women were good swimmers and the depth of the water, with its swift current and cold temperature, offered no fears to them.

The party had enjoyed themselves for nearly half an hour when Mrs. Keesing, after a dive from the springing board, was observed to disappear from

sight and not return to the surface. Miss Joslyn, who was near, cried to her mistress to snatch hold of her foot, but received no reply. Horrified she rushed toward shore crying for help.

Dickinson was working nearby and without hesitating he plunged into the water. In the meantime, however, Miss Stetson had heroically seized the clothing of the dying woman and managed to pull her toward shore while Dickinson was battling with a treacherous back current.

Before the body of the first victim was on shore, the second had been swallowed up in the watery grave.

### SAVED MANY LIVES

J. N. Y. A. 8-7-13.  
Frank Thomas, Negro Porter, Hero of Big Hotel Fire at Blue Mountain House—Although Half Suffocated by Smoke Thomas Awakened Guests and Led Them to Safety.  
Special to THE NEW YORK AGE:

PHILADELPHIA, Pa., Aug. 6.—In imminent peril himself and half suffocated from the dense and stifling smoke which pervaded every hallway and room, Frank Thomas, a Negro porter of the Blue Mountain House at Pen Mar, Pa., saved the loss of many lives during a fire at that hotel in which two men were seriously hurt, 200 lives endangered, and which resulted in a financial loss of approximately \$300,000. The fire occurred at an early hour Tuesday morning, August 5.

Starting in the main building, the fire spread so rapidly the patrons were unable to save any of their belongings and were driven, half clothed, to the lawns. The building was quickly destroyed and it was impossible to save any of the furniture.

According to the testimony of one of the guests, Arthur Marks, of Newberne, N. C., who reached Philadelphia Tuesday morning, Thomas, though half suffocated by the smoke, went from door to door awakening the guests. Then gathering them together, he would call "This way out!" and lead them to safety. Thomas went back time after time, and did not leave the building finally until certain that every one was out. Many of those saved were old, feeble and ill, accompanied either by nurses or relatives. Many were children who were taken out of bed and taken outside to safety before they realized they were in peril.

Thomas' name will probably be presented to the Carnegie Hero Fund Commission as entitled to recognition and reward for heroism.

### NEGRO PORTER A HERO

Baltimore, Aug. 5.—About one-half of the guests at the burned Blue Mountain House were Baltimoreans. A score of theses, clad in garments of all descriptions, returned to the city on a morning train. So swift was the progress of the flames that none of the party was able to save any of their jewelry and clothing. It is estimated that more than \$15,000 worth of jewelry was lost.

Wrappers, kimonos and such formed the wearing apparel of most of the women who arrived here to-day. Hair was loosely knotted on their heads



and in many cases straggling down their backs.

To the courage and cool headedness of Frank Thomas, a negro porter of the hotel, many of the guests owe their escape from the burning building, according to Arthur Mark of Newbern, N. C., one of the party arriving here this morning.

"This man," said Mr. Mark, "although half suffocated by the smoke went from door to door awakening the guests. Then gathering them together he would call 'this way out,' and led them through a rear exit to safety."

Thomas, it was declared, did not leave the building until he was assured that every one was out.

Some of those who were hurried from their rooms were old and feeble, and ill. Most of these were either accompanied by nurses or relatives. Many children were among the guests. These were taken out of their beds and gotten outside before they could realize their peril.

As soon as the news of the fire reached the headquarters of the Western Maryland Railroad here, a special train was ordered to be made up equipped with clothing and other supplies for the guests. The train was rushed to the scene with several physicians on board to look after any who might require their services.

#### THE NASHVILLE INSTITUTE.

The Sewing School will begin Saturday, November 1. All children over seven years old are invited to come. Free to all.

The boys club opens for winter, Tuesday, November 4th. The club room will be ready and the manual training will begin. The Mothers meetings will begin Friday, November 6th at 8 o'clock and at the same time the Mothers story hour. Children under 10 years of age are expected. All mothers are invited to come and bring their children.

#### Nashville Teachers Not Understood

We are reliably informed that the colored teachers of the public schools during the visit of Otis Gans Fletcher to the city of Nashville, Tenn., were guilty of gross negligence of their duty to themselves and their race, or they are moral cowards who feared to take a manly or womanly stand in the defence of the race of people whom they have for some cause or other been chosen to lead. We are informed that each colored teacher of the public schools of Nashville, Tenn., was individually solicited by Mr. Fletcher to indorse a petition that he is circulating which has for its object the elimination of the term wench from all text books and dictionaries used in the United States of America, or its application to be so changed as to apply alike to the womanhood of all races, and not to the entire womanhood of the Negro race in the United States, and only one colored teacher out of the ninety odd that were solicited responded. Such negligence, such cowardice and such leadership is not calculated to build a strong race of people. The public

in general knows or will know of the stand that you took with reference to this all important matter, and it is up to you to explain to your people why you ignored and refused to do for yourselves and your race the thing that the dean of Meharry Institute, the dean of Fisk university and the principal of the Nashville Institute (all white) took pleasure in doing for our people.

Now, dear teacher, you should know that it is your duty to lay aside selfishness and cowardice and put on the armour of courage and duty and help bear the burdens of the race. You are known as representatives of race leadership, and you should earnestly serve as such. Do not get it into your head that your superiors will think more of you if you fail to manifest an interest in the things vital to your race's best interests. No! No real man respects a coward. Arouse ye to a sense of your duty; take hold of and promote those things that mean for the uplift of your people. Only such leadership will in the future be acceptable to the people.

#### SECRETARY DANIELS AND COLOR LINE IN THE NAVY

Special to THE NEW YORK AGE  
WASHINGTON, D. C., Sept. 17.—High officials in the Navy Department are again using the color line bugaboo to prevent Josephus Daniels, Secretary of the Navy, from carrying out projected innovations in the service. The latest Daniels order excludes adaptability as a controlling factor in the qualifications of candidates for commissions in the navy, and the officials are trying to show Secretary Daniels that this exclusion will wipe out the color line and make it possible for Negroes to be appointed as commissioned officers in the navy.

Recently a Negro passed the examination for admission to the naval dental corps, but was rejected solely on the ground of non-adaptability. If Daniels' latest order is enforced there will be no preventing this Negro dentist from again taking the examination and obtaining his commission.

Not long ago Secretary Daniels proposed the abolition of messes on board the ships of the navy, but abandoned the plan when shown that it would compel white men to eat at table with Negroes. He has shown no sign, however, of abandoning his order to exclude adaptability in considering the qualifications of candidates for commissions.

#### THE SIN OF RACE PREJUDICE

When the Israelites were in trouble they ran and looked to the Lord to help and protect them from their wrongdoings; when the sun shone on both sides of the street for them they forgot all about the Lord and revelled in the indulgence of things prohibited to them. This was the character of them from

the time they were called out of Ur of the Chaldees, in 1921 B. C., to the scattering of them at the Cross of Jesus in Jerusalem, 33 A. D. They are still doing the old things in the old ways, for the most part, in every quarter of the globe.

The old Israelite and the new Negro are very much alike in this respect. When a Negro is prosperous and healthy he covers all the space about him with the shadow of his importance and wakes up the echoes with the loudness of his talk and the glitter of his appearing. He forgets all about the Lord, who brought him out of the land of slavery, out of the House of Bondage, and placed his feet upon the Rock of Freedom.

We notice with interest that many of our newspapers and wise men, having been led to the truth of this fact by THE AGE, in the day of trouble, are beginning to lean more upon the spiritual magnetism of their slave fathers and mothers than they did when the spirit of Abraham Lincoln, and not that of Jefferson Davis, ruled in the White House at Washington. In a sermon in his Bank Street Baptist Church on "The Sin of Race Prejudice," when at times the speaker rose to sublime heights of eloquence," Dr. Charles S. Morris, among other things, said:

Take contemporaneous history and read of the heart broken, brilliant statesmen of this country, and you will find that every man who struck a blow at the Negro, God had withered and shriveled his hand, while those who faced the issue of right and defended him have inscribed their names in honor on the monuments of the hearts of their country. Webster, Blaine, Seward, and Roosevelt, who strode the earth like a Colossus, saw the beginning of his decline as the world's greatest citizen, when he struck the honor and integrity of the black troops. I cite at least two instances where God struck men with the white plague of leprosy on account of sin, but I defy any one to show me where he turned them black. Color is a result of environment. Look at the bronzed men who patrol the beaches as life savers. Two or three years have made them tan. Place any man under the burning African suns for a thousand years and you will no longer marvel at the Negro's color. Out of one flesh He made all men breathing the breath of life into their nostrils. They all have souls, and to burden them with discrimination, crime and humiliation is not Christianity, but it seems that the blacker the sun burns, just so much as human rights are denied. Take a half dozen men like Tillman, Blease, Vardaman and the renegades like Thomas Dixon, who make it their stock in trade to crush out the life and hopes of a defenseless race; and they can stir the whole country into a froth of race prejudice that it will take years for the better class of peace-loving peoples of both races to remove. It is a wrong and a sin to shut the door of hope forever against the Negro.

This has in it the qualities of truth and courage, two things that have never failed to "make tyranny tremble," whether thundered into the Roman Senate by the Gracchi, or into the Catholic Church by Martin Luther, or into the American slave power in the Federal Senate by Charles Sumner. When the weak are unjustly treated by the strong, whether the latter be a person, or a church convocation, or the state, and the weak appeal honestly to the God of Nations, there is no instance in Christian history when they have not been answered according as they desired. The prayer of the black slave everywhere in Christendom for physical and mental freedom has been answered in his favor. His plea for a square deal, as "the stranger within the gates, by special invitation of the white man," as Dr. Washington often says with a twinkle in his eyes, and as "a person and citizen" within the Constitutional definition, if he be true to himself and forget not the spiritual power within him, and if he stand up manfully and fight for his own—his plea for a square deal will be answered. It is up to every Negro to "watch as well as pray," but to work as well as talk while doing so. "The sin of race prejudice will devour itself."

#### THE NEW SOUTH.

Almost every day there comes to our attention some new evidences of the new leadership of the South. There is awakening throughout the South a new spirit, as far as the attitude toward the colored race is concerned, and it is becoming less and less true every day that the Southerner is violently opposed to the social and intellectual advancement of the Negro race. Of course, it never has been true, that all Southerners have been opposed to Negroes. During the days of slavery many of the most zealous opponents of slavery were Southerners, and just after the Emancipation there arose a most ardent advocate for fair treatment of the colored race in the person of Bishop Atticus G. Haygood, of the Methodist Episcopal Church, South, whose influence was felt throughout the country, many years ago.

Among those who are at present in the advance guard, are Mrs. J. D. Hammond and her husband, members of the Payne College, Augusta, Ga.; Mr. J. H. Dillard, of New Orleans, La., president of the Anna T. Jeannes' Fund for the improvement of education among colored people of the rural districts, and its active agent; Mr. W. I. Weatherford, of the Y. M. C. A. Nashville, Tenn., and many others who come daily touch with hundreds of Negroes, have learned to

spect their aspirations and to appreciate their struggles. These men and women are the true leaders of the South. They are doing for the country, and indeed for the South, a great deal more than a thousand Tillmans, Bleases and Vardamans, and their kind, and as the South grows more intelligent, their number will increase and it will wake up and see that these are the true friends of that section, as well as of the country.

The South has nothing whatever to gain from repressing the aspirations of colored people; the South has nothing to gain from a policy which tends to degrade colored manhood and womanhood; the South has nothing to gain from putting about the colored man an environment from which they get no inspiration and which instills in them the feeling that they should have no interest in the development of the South; that they are a people without a country. The South has much to gain from the loyalty and love and labor of the black people. As it retained in the years past the loyalty, and love and labor during the ignorance and slavery of the colored people, it must keep this loyalty and labor in a new day by different methods which are calculated to attract and inspire freemen growing daily in intelligence, wealth and efficiency.

We give a great deal of advertisement to the Vardamans and their crowd, and unwittingly we lead the people to believe that they alone represent the whole South. Let us give more and more of encouragement and honor, and, if you please, advertisement to the new leadership of the South, represented by the intelligent consecrated Christian workers of the Hammond-Weatherford-Dillard type, who, like the missionaries of China and Japan, are trying to teach their brethren a new ideal of social advancement.

#### WORK VS. IDLENESS.

The New Orleans Picayune recognizes that the colored people of the South have contributed largely to the wealth of that section, but they urge that they do not forget that they are bound to continued toil as all good citizens are; that they do not forget that emancipation did not mean from work mental or physical, and like all others they must give in order to receive. There is a shiftless element in the South that makes it hard for those who are trying to be honest worthy members of society, and this is the only discouraging element in the situation. There is no excuse for idleness for every avenue there is open both for the skilled and unskilled laborer, a condition which unfortunately does not prevail in the North. If everyone that could work was at work there would be very little time to discuss the race problem.



# Race Problem - 1913

## United States SOUTHERN WHITES CO-OPERATE.

Special to THE NEW YORK AGE, 3-20-13  
Richmond, Va., March 18.—The interest of the white people in the social conditions among the colored people of cities in Virginia, especially in Richmond and Norfolk, is large.

In Richmond several movements are on foot to meet the requirements of the situation. The Richmond Neighborhood Club, Mrs. Ora Brown Stokes, chairman, composed of representatives of colored churches of all denominations and many secular organizations has secured the co-operation of the Associated Charities of the city, and, at Christmas time, distributed in judicious loans and relief \$600 which was appropriated by this organization. Robert Lecky, president of the Associated Charities, is chairman of a committee of prominent white citizens, which is co-operating with the Neighborhood Club in laying plans for a branch organization which will have its building in the colored neighborhood, to house all of the welfare activities working among colored people. It is also to have attached a detention house for juvenile delinquents. The new juvenile court of the city has applied to the City Council for an extra appropriation to support a colored probation officer.

The housing committee, composed of white and colored people, with Mr. Webber, a housing expert from Philadelphia, as secretary, has been organized for the purpose of improving the housing conditions, both by securing legislation governing the construction of houses and by regulating the social evil.

The State Board of Charities and Correction, with Dr. J. T. Mastin, secretary, is co-operating with the Richmond movement and is planning to establish in all cities of the state organizations to work among the colored people. It expects to use the work in Richmond as a model for work in other cities.

The Virginia State Board of Health, through Dr. D. S. Freeman, director of publicity, has recently received a large sum of money, a portion of which it is devoting to the instruction of the Negroes of the state in the prevention of disease.

The Virginia State Conference of Charities and Correction has recently appointed on its executive board three colored people, the Rev. Wm. H. Stokes, of Richmond; Lawyer P. C. Walker, of Gloucester; and Mrs. Barrett, of Phoebus, president of the Virginia Federation of Women's Clubs.

E. K. Jones, assistant director of the National League on Urban Conditions Among Negroes, has been invited to speak at the April conference of Social Workers, to be held in Richmond. This conference is composed principally of the white social workers in Richmond and vicinity. He has been asked to speak on the work of the National League on Urban Conditions Among Negroes being conducted in New York City.

The Neighborhood Club of Richmond has applied to the National

League on Urban Conditions Among Negroes for an affiliated relationship. The white people of this section are convinced that the moral and physical conditions of the colored people are inseparably linked with the same conditions among the whites; that the communicable diseases considered widely prevalent among colored people can very easily be transmitted to the white people by the numerous servants who daily go from their unsanitary dwellings into the homes of their white neighbors. Thus, it is not only an interest in the Negro which prompts the white people to act but the sense of self-preservation which is present in all thoughtful individuals.

In Norfolk, Va., the Negroes have no better friend than Colonel John Roper, the founder and present president of the Norfolk Associated Charities. He has contributed largely within the past few years to the Y. M. C. A., the Y. W. C. A. and other church and secular organizations among the colored people of Norfolk. His daughter, through the King's Daughters, has employed three colored visiting nurses and is about to employ a fourth. Her testimony is that these nurses are efficient and that their work is up to the standard of that done by the white nurses on the staff. Colonel Roper is anxious for an organized movement in Norfolk, and is ready to co-operate in securing other influential and wealthy white people in such efforts.

## MRS. W. D. LAMAR DENOUNCES PAGE

Ming. News, 10-23-13  
Calls Author Traitor to His People.

## HIS BOOK IS CONDEMNED Ridicules Plea That It Is Only Fiction.

Moultrie, Ga., Oct. 22.—Mrs. W. D. Lamar of Macon, president of the Georgia Daughters of the Confederacy in her annual address to the convention to-day, scored Walter H. Page, American ambassador to England. The attack on Mr. Page was because of his reflections on people of the South in a book he recently wrote entitled "The Southerner."

The general convention of the United Daughters of the Confederacy will be asked by Mrs. Lamar to pass resolutions condemning Mr. Page.

Mrs. Lamar said in part:

### Mrs. Lamar Scores Page.

"In a book Walter H. Page exploits opinions concerning the South and he people that should blast his high hopes and blight his future before any self-respecting people. He is a Southerner, educated at Harvard and under the alias of Nicholas Worth he reviles his own people advocates miscegenation, ridicules the glorification of those great Christian gentlemen, Lee and Jackson; jests at Daughters of the Confederacy and Confederate Veterans declares that there was no intellectual

among the women of the South; avers that the condition of affairs in Virginia which he claims as his own state, when he returned after the desolation of the war 'was laughable.'

"In a private letter to a distinguished Southern woman who wrote him regretfully concerning his book he replies that the attack on his book are made only by opponents of the administration that his story was fiction only and that the sixteen copies unsold are now in his possession and the book plates destroyed.

### False to Own People.

"The misfortune of a man false to his own people representing America at a great court was stressed in the United States Senate by Hon. A. O. Bacon, who regretted not having learned of this book before the appointment was ratified. The unfortunate color given to his 'fiction' before our friends the English has been frequently stressed by papers that are the best friends of the administration. That Mr. Page says 'It is only fiction' does not help matters. Was ever more harm done by any book than by Harriet Beecher Stowe's 'Uncle Tom's Cabin?' And was there ever launched upon the world more absolute fiction? Fiction, the subtle handmaid of the timid, often accomplishes what bold strokes cannot.

### Condemnatory Resolutions.

"Therefore I earnestly recommend that this division instruct their president to offer condemnatory resolutions at the general convention and I trust that similar resolutions presented here will receive your unanimous approval."

### Reports Are Read.

Reports of the recording secretary was read by Mrs. Hayes, recording secretary, and was accepted with thanks as was also the report of the treasurer read by Miss Mattie Shieby, of Athens, that of the auditor by Miss Jessie I. Cobb, of Cartersville, and of the registrar by Mrs. McCall of Atlanta.

It was found that the Atlanta Chapter, U. D. C., had won the banner for greatest increase in membership during the past year. At the last convention the chapter had a membership of 875 and since that time it has added forty-one new members.

### Atlanta Wins Banner.

In a pretty and appropriate talk Mrs. Herbert M. Franklin, of Tennille, presented the banner to the chapter and it was graciously accepted by the chapter's president, Mrs. William McCarthy.

Following this report the organizer of children of the Confederacy made a report two chapters having been added

at Maysville and one at Dub. At the conclusion of the morning programme the convention was divided into five divisions for the purpose of selecting nominating committees who will nominate candidates for offices which will be filled Friday morning.

Mrs. Frederick Felder of Marshallville, chairman of the Credential Committee read a part report of the committee. The committee had been unavoidably delayed in getting the report prepared. It was voted by the convention to give it until Thursday afternoon to finish the work.

Savannahians Send Greetings.

The names of the members of special committees were read by Mrs. Hayes, of Montezuma, recording secretary, pro tem., who also read telegrams of greetings from Mrs. H. L. Rainey, of Savannah, recorder of crosses, and prominent in the convention for a number of years and from Mrs. Wolf, and Mrs. Overstreet of Savannah, all of whom regretted their inability to attend the convention.

Age By Dr. Frank Crane.

Fifty years ago, in the year 1863, President Lincoln signed the proclamation which made the Negro a free citizen. Since then the "Negro question" has boiled along, and sometimes boiled over. All sorts of projects have been advanced, from shipping all black people back to Africa to a systematic disfranchisement of them here by organized fraud. Southern gentlemen have torn their whiskers in a loud insistence that they would never submit to "Negro equality." Learned professors have tried to show some "scientific" solution of the problem. And so on and so on.

The relation of two races, one of which has been held in bondage by the other, is extremely complicated, it is mixed up with sentimental quantities that are highly explosive.

Some who approach the question "don't like Negroes;" others are impractical idealists, theorists who cannot take account of human antipathies; still others are selfish and designing and foment trouble for their own advantage.

It is pretty safe to say that no one perfectly understands the matter. It is a situation that destiny alone, in its slow and mysterious process of adjustment, can direct. If we acknowledged this fact it would do us all good.

But while no one knows the answer to the race problem, there are certain things everybody knows. And one of those things is that the safest, wisest thing to do, always and ever, is to act with justice.

This is a very mysterious world we live in. No human mind can estimate the consequences of our acts. No one can foresee the unfoldings of Providence. But there are certain things that the experience of the race has demonstrated to pay always.

We know that justice is always best, that truth is better than falsehood, and honesty better than craft.

Justice demands that all children born into a nation shall have equal opportunity. To damn one child to ignorance and servitude and set another in luxury and power, for no fault or merit of their own, is not just.

Justice demands that every human being in a state have equal privilege of citizenship and franchise, of protection in law for his life and property, and of eligibility of public office.

There is no passion that can so blind men to justice as race prejudice. There is no inferior race. A race inferior in one way may be superior in another. Every race has its own contribution to humanity. There are some characteristics of white men that it is fatal for black men to imitate; and some traits of black men it would do white men good to copy. All talk of "Negro inferiority" is aside from the issue.

There is but one issue: to give the Negro a square deal. So long as we do not know precisely what to do in any case, it is always safe to do as we would be done by. In the game of human relationships the Golden Rule is trumps, and the rule holds, "In case of doubt lead trumps."

We can rest assured that if we do right, establish justice, and act fairly and humanely toward the Negro, time will clear the situation, and the good sense of the American people will finally solve this as it has solved other difficulties.

And certain it is that fraud, cruelty, unreasoning prejudice, injustice and selfishness will work ruin and wreck here as such things have worked wreck and ruin since the beginning of history. Buffalo Evening News.

Oct. 18-19  
RACE PROBLEM SOLVERS.  
The Boston Herald  
This country is overcrowded today with men who are forcing themselves into the public eye, preying upon its impulses and fleecing its pocketbooks under the guise of race problem solvers. They travel in cliques, establish headquarters in the large cities; but the perfidy which they practise upon the public reverberates with such rapidity as to keep up a perpetual confusion within their ranks. Every now and again there is a rumour, an exchanging of epithets in the press, a breaking up and a division, after which the prime movers call together another clique, change the name and with new pathos start out again on their avowed determination to keep up a confusion.

The methods employed are indignation meetings, holding celebrations in honor of dead heroes, resolving, protesting and urging the people to petition for the reform of conditions for which they are in many ways responsible. As a finish of these meetings they pass the hat around for the coin and tell the people that there is something beside money that they should live for.

If you have carefully studied the political situation from the time that the children of Israel left Egypt down to present segregation policies introduced by the Democratic party now in power at Washington, you will admit that politics, generally speaking, are of such a vacillating nature that they never were, are not now, and never will be, controlled by man; and that any changes which have brought beneficial results to any depressed race from this source have not resulted from any vicious tactics or vituperative agitation, but from time and patience, coupled with a calm presentation of the cause of complaint by reliable, rather than spurious, representatives and a rare occasion, operated and culminated by the hand of destiny.

Men who engage in the race prob



rein business on the political dash. He imagines himself one of the chosen are usually men who have been edufew spoken of in the fifth book of cated beyond their means. They beMoses, with reference as follows: lieve that the Negro should be ac "When the Lord thy God shall have corded every consideration except throught thee into the land which he one which has been the foundationsware unto thy fathers, to give thee upon which every other race haigreat and goodly cities, which thou made its place in the world and thaibuldest not; and houses full of good is, by controlling its own industries; things, which thou filledst not, and Yet they must live and, too, upow vineyards and olive trees, which thou plantedst not; when thou shall have eaten and be full;" and now that he brought into the land, and finds that the curse in the first book of Moses "Thou shalt earn thy living by the sweat of thy brow" must be fulfilled before he can enjoy these things which other hands have provided, he keeps up such a whining that the latter race problem solver, who has resolved to work out the problem rather than talk it out, finds many obstacles in his path. Nevertheless the race problem solver who believed in working out the problem, has in fifty years' inhabitation of the land of his fathers worked out \$700,000,000 worth of milk and honey. What can the other race problem solver show for occupying space on the land since the war?

**SOUTH AND COLOR LINE.**

(The Boston Herald.)

It appears to be possible for the South to have a color problem in which the Negro does not figure. In one Tennessee county they have raised the issue whether children that have a mixture of Portuguese and Arab blood are eligible to attend the schools for white children.

### NEW ENGLAND MINISTERS CONDEMN SEGREGATION.

Special to THE NEW YORK AGE. SPRINGFIELD, Mass., Oct. 15.—Twenty ministers of the A. M. E. Church, representing the Newport District, met at the Loring Street Methodist Church last Thursday and adopted the following resolution criticising the Wilson administration for discrimination against the colored citizens of the United States.

Whereas, by a decree of the American people 50 years ago the bonds of slavery were declared to be burst asunder and the Negro at last was recognized as free and equal, still in this era the memories of slavery pursue the Negro to the other world. They destroy his high ideals, choke his noblest desires and make him recognized as inferior to other members of the American country. While the venomous spirit of slavery was supposed to have died out 50 years ago and the funeral oration to that dreaded curse was delivered by the immortal Lincoln at Gettysburg,

before which thousands of lives paid the price for the victory, still the hatred for the Negro at that period was not more arrogant than at the present time. The characteristic attitude of the American people at the present time is no less hostile toward the Negro than at that period of civil strife. And whereas, that spirit still exists to a great degree in this our land of the free; be it

Resolved, That we here assembled go on record as opposed to the policy of President Woodrow Wilson and the American people in showing such marked prejudice toward the members of the Negro race.

A copy of the resolution has been forwarded to President Wilson.

### JUDGE ADVOCATES JUSTICE FOR THE NEGRO

Special to THE NEW YORK AGE. 11-16-13 Chicago, Ill., Oct. 14.—Judge Marcus Kavanagh of the Superior Court made a stirring speech before the Irish Fellowship Club at the Hotel LaSalle, in which he made a plea for "simple justice" for the American Negro. The speaker advocated the appointment of a National Commission to inquire into existing prejudices which bar Negroes of good education from competing with whites in the business world. The subject of his address was "The Future of the American Negro."

"In 1790 there were less than 800,000 Negroes in this country, and to-day we have more than 10,000,000," he said. "Few of these are of pure African blood, and nearly all have white blood; millions more white than black. Here they are about us, with white men's hearts and white men's brains, but shut out from everything in this life worth while."

"What is the cure for this situation? Why, the same simple cure that has remedied every social evil since the world began—simple justice. The first thing to be done is to free ourselves from prejudices, then to free others, and I propose the appointment of a National Commission to take evidence and report on this matter."

### SOUTHERN BISHOPS TALK OF NEGRO ADVANCEMENT

New York Congregations Hear Discussion by Bishops Nelson and Gailor

NEW YORK, Oct. 19.—Two of the Southern Bishops attending the triennial general convention of the Protestant Episcopal Church, discussed the negro problem tonight at a mass meeting held at the Cathedral of St. John the Divine, under the auspices of

the American Church Institute for Negroes. Bishop Nelson, of Atlanta, made a "plea for a nation's ward." Bishop Gailor, of Tennessee, had for his subject "Work of the Church Among the Negroes of the South."

"It sounds to me rather affection or ignorance," said the Atlanta prelate, "to hear that there is no negro problem, when for one third of the negro's residence in the United States there has been dispute and discussion North and East, South and West, as to the best method of dealing with the question of his uplift."

#### Hindrance of Work.

Notoriety, he continued, the exploitation of the negro's rights and woes, good points and vices has been the greatest hindrance to this work. Undue prominence increases self-importance.

"An immeasurable wrong was done," said Bishop Nelson, "when the ballot was given to a people untrained for citizenship. When freedom and franchise were given the negro, he then became the ward of the nation. He still needs to be fitted for citizenship. He needs a vitalizing religion. He needs education, but not so much of the sort which some have been trying to give him—the arts and sciences, the classics and romance languages and music and theology. He needs instruction in honor, righteousness, thrift, truth and purity more than he needs the ballot."

Bishop Nelson believes the negro capable of great development.

#### Was Great Mistake.

Bishop Gailor agreed that the sudden enfranchisement of the negro was a great mistake. "But after all our troubles," he said, "we are beginning to see daylight, and it must be said for the negro that his progress has justified all that has been done for him. In thirty-five years the percentage of illiteracy has decreased from 10 per cent to 27.5 per cent. It is estimated that today the total wealth of the negro population of the United States approximates \$750,000,000."

"But there is another side to the picture. The moral progress of the negro has not at all been proportionate to his progress in book learning and ability to acquire property. More than anything else in the world, the negro needs religion."

There was hope, however, said Bishop Gailor, in the fact that the negro was most susceptible to the religious appeal.

Bishops and clergymen attending the general convention of the Protestant Episcopal Church occupied pulpits of the city's churches today.

#### THE SUPERIOR(?) RACE AT COURT

The heat of August was somewhat tempered for those who like sensation by the staging by the newspapers of three of the most remarkable cases in the annals of our recent criminal history. Three cases which more than any others show most decidedly the degenerating tendencies of the so-called white race.

In order that there be no mistaking of the significance of these cases, that no one may think they were mere local symptoms, instead of the national disease they indicate, they occurred in widely different sections of the country. In all of them we see just

how much sincerity there is in the white man's pretence of his respect for woman.

The first was the Diggs-Carminetti white slave case. Diggs and Carminetti were two well-to-do young men, of education, wealth and social standing. They stood so well that for a time it looked like they would not come to trial. They were both married. But Diggs has been convicted of enticing young single women away from home into another State for unmentionable purposes.

The other was the case in our Southland, where chivalry is the highest and best, where white men protect (?) the very ground upon which their women walk, where Negroes are lynched for even looking at white women. Here again, well-educated white man (he had graduated from Cornell University and studied in Germany), and a man with money and high position in business, has been convicted of the most cowardly of crimes. Frank is his name and he, too, is married. He ran a pencil shop and hired girls to work in it. (He could only hire these tender girls in the South where the chivalry has not gone far enough to have child labor acts, because in order to protect white children they would have to protect Negro children.) He hired a young girl named Mary Phagan. Mary was only fourteen (14) years old. Yet that did not keep the chivalrous white Mr. Frank from seducing her. But he not only committed the worst of crimes against a young girl, he tried to cover it by murdering her and he killed her. But if he had stopped at seduction and murder he would not have upheld the chivalry of the South. To make it complete he had to put the whole thing on a Negro. (Oh, Negro Race, how many crimes of white whites have been requited by you!) But so brutal was the whole thing that even the white jury could not bare to saddle it upon the black man, and Frank was convicted of murdering poor, little, innocent, white, 14-year-old Mary Phagan, whom he employed at starvation wages and who looked up to him in her innocence as the protector of all white women.

And the third case is in the North—that of Harry Thaw, who escaped from the insane asylum. Poor Thaw! We all know his story too well. His money, and his family, his millions has not saved him yet. He killed Stanford White, who debauched Evelyn Nesbit—not because he would protect Evelyn's virtue—no.

Here they are—North, South, West. They are white, well educated wealthy, well connected—can anything show better the degeneracy of the race? The white people of this country had better learn that they cannot degrade the black without becoming themselves more degraded. They may boast today, but God still lives though the glory of Egypt, Babylon and Rome has passed away.



# THE NEGRO IN HIS LAIR

Indianola Man Tells Innique Story of the Colored Brother in the Delta

Memphis Commercial-Appeal.

From early childhood I have been a constant observer and an ardent admirer of the wondrous works of God. In my early days birds, bees, bugs and flowers were a never-ending source of pleasure to me; and when a lad of more mature years I have lain for hours in the shade of some friendly tree and played with a toad frog of June but until the golden morn blew when I was erroneously supposed to have been diligently hoeing cotton. In after years I have sat silently on the seashore and watched the tide ebb and flow; I have climbed lofty mountains and looked down upon the clouds; I have descended into the valleys and stood on the banks of the world's greatest river and watched its turbulent waters roll by; I have looked above into the starry decked dome of Heaven and gazed upon the far-away planets and comets performing their stupendous and harmonious revolutions, and have seen written upon the face of all nature the glory and wonder of the great Creator. But I have always, and do now, regard the negro as His masterpiece. He stands alone in a class by himself; and while the Yazoo and Mississippi delta is peculiarly suited to his needs, yet he can adjust himself to any kinds of climatic conditions and live and die happy under the most trying circumstances.

## Sleep in the Sun.

He can lie down beneath the scorching rays of a noonday sun and sleep the sleep of the seven sleepers of old without suffering any evil effects from it whatever; or he can weather the fiercest winter gale, clad only in a pair of cotton overalls and a blue jumper. He can also wear an overcoat to a Fourth of July celebration or a pair of linen pants and an alpaca coat to a Christmas tree and be perfectly comfortable.

And, strange as it may seem, anybody's clothes will fit him, and look nice on him. King Solomon, in his declining years, when he had become thoroughly disgusted with high society and fast living, said that there was nothing new under the sun; that he had gone all the gaits and had seen the whole show, from the free exhibition to the grand concert, and that there was nothing to it, or words to that effect. But it will be remembered that he never had any negroes to deal with, or he would have had a new problem to solve every day of his eventful life. There is nothing else like the negro under the sun. He sees all things, hears all things, believes all things, and has implicit faith in everything he sees or hears, and stands ready at all times to step aboard of anything that comes along, from a young mule to a flying machine.

## Has Used Wireless.

Wireless telegraphy is nothing new to him; he has used it for ages; every negro's mouth is a transmitter and every ear a receiver. If anything of importance happens on a plantation tonight, every negro for forty miles around will know it by morning.

If you ever arrive in a delta town on the train on Sunday and the whole colored population is not at the depot to meet you, do not get off the train, for you may know that of a surety some catastrophe has just struck the town.

Saturday is his special day by custom and common consent, and if you have any business to attend to in a delta town on Saturday, attend to it early and get off of the streets before you get hurt. A negro cannot see you Saturday unless you owe him something, and if you get in his way he is liable to step on you, sit down on you, or back you up against a brick wall and smother you to death. He does not usually do these things, or any of them, through any evil design, as many sometimes suppose, but he simply cannot help it if you get in his way, for he is busy and cannot look out for you. Saturday is his "rashions" and news exchange day, and in addition to having all those things on his mind, he has to shake hands with every other negro woman he meets. You had better take out an accident policy or get off the streets Saturday.

## Stomach Like an Accordion.

The standard "rashions" for a negro is a peck of corn meal, two pounds of sugar, one pound of coffee, three pounds of salt meat and one gallon of black molasses a week, but he can consume all of this at one sitting if necessary, or if he is working for you and boarding himself he can live a week on three soda crackers, a box of sardines and 5 cents worth of cheese. In other words, his stomach is built on the same general plan of an old-fashioned accordion, and either contracts or expands according to the pressure brought to bear upon it.

He is also immune to nearly all kinds of poisons, and can swallow the most deadly drug with impunity. I remember of having a negro working for me one time who was having chills and was suffering with severe back-aches. I got him a bottle of chill tonic to take and a bottle of liniment to rub his back with. The liniment was labeled in box car letters, "Poison, For External Use Only," and I cautioned him about it when I gave it to him, but for three days and nights, before I found it out, he had been rubbing his back with the chill tonic and taking a tablespoonful of the liniment three times a day before each meal with excellent results. On another occasion I was sick and had a negro to wait upon me, and the doctor opened a can of antiphilgistine to make a plaster for my side, and left the can on the kitchen table, and when my negro went in to get his supper he mistook it for a can of peanut butter and ate the whole of it without even discovering his mistake.

## Lays Up No Treasure.

The negro does not lay up treasures on earth where moth and rust would corrode them or where thieves might break through and steal, but when he has any money or other valuable thing he immediately puts it in circulation, and the things in which he usually invests are never of a per-

manent or lasting nature. He spends much money each year for legal and medical advice, presumably for the purpose of finding out what he ought to do, so that he may do the opposite for it is a well known fact that a negro was never known to shut a gate or follow anybody's advice about anything.

He is also an ardent admirer of the work turned out by the dental surgeon, and down deep in every negro's heart there is a secret longing to some day have a gold tooth in front, one on a plate so that he can take it out and look at it and put it back at will.

## Strong For Art.

He is likewise a great admirer of art, and in nearly every negro's home, be it ever so humble, there hangs a life-size crayon portrait of himself on the wall right opposite the door, where you will be sure to see it as you come in the door. The rest of his surplus money he usually spends for entertainment, preferably an excursion, but anything else in motion will do. I have frequently stood on the street corner on a cold, cloudy winter day and watched as many as fifty negroes, who would not average 50 cents each, and none of whom had on clothes enough to flag a handcar, clinging to a merry-go-round as it went round and round, grinding out that well-known and much beloved melody, "Oh, Bill Bailey, Why Don't You Come Home," and their front teeth shining like the keys on a "baby grand" piano, while hundreds of others, who did not have the price of a ride, were standing in half-frozen mud shoe mouth deep, cheering them as they came round.

All things are pleasing to him. A circus or a funeral is equally enjoyable, but a protracted meeting followed by a big baptizing, or a term of the Circuit Court followed by a public changing is his chiefest delight. The negro was once the white man's slave, but that was only for a short time, and was a part of the great scheme which God had in mind to better prepare him for the enjoyment of the great things which he meant to bestow upon him in the future. By long and close association with the white man, the negro learned all of his ways, and his most innermost thoughts, and can now size him up and classify him just as accurately as a cotton buyer does the different grades of cotton, and can do it much quicker.

## He Gets What White Man Has.

He is no longer a slave to man or Mammon, and verily that Scripture which says: "The last shall be first and the first shall be last" has already come to pass and the negro now has a reserve seat in the front row. If any good things are to be had he is sure to get his share. One day a negro asked me if I thought a negro had a soul. I told him I most assuredly did, and if he did not have one it was the only thing I had ever heard of a white man having that a negro did not get if he stayed with him long enough. The negro has no great problems to solve. There is no race question so far as he is concerned. He enjoys the

from the above mentioned employments, except for the color of the skin. We recall no case of record where labor unions have ordered a strike on account of the employment of Negro help. We recall no case of record where an entire force have refused to work on the account of the employment of Negro help.

In the store of Houghton & Dutton the Hon. Alexander McGregor, along with several other Negro employees, employed a Negro stenographer who is more than holding her own with her white associates. The Houghton Mifflin Company employs Negro compositors who work year after year with the white. In the office of Senator Claude Allen a Negro stenographer has her desk beside the other, who is white. Mr. Heseekiah Henderson for thirty-five years has worked at a white man's job with white associates in the offices of the American Tube Works. Mr. Lovett Groves mingles with the clerks in the offices of the Mass. Commissioners of Highways. Mr. Philip J. Allston for thirty years has been employed with whites in the Potter Drug and Chemical Co., and now occupies the unique position of head chemist of the whole establishment. Mr. Julia Stubbs is a well known character in the office of the secretary of state. Mr. W. C. Lovett for several years has held a responsible position with the Eldridge & Peabody Furniture Co., Mr. James G. Wolff will be remembered in the office of the district attorney.

We could go on and single out many more instances which would flaw the argument against giving employment to Negroes along with the white, and show conclusively that such a thing is possible and plausible. It is a condition which is absolutely under the control of the proprietors, managers and superintendents.

If the official who has the dispensing of jobs would, when Negro help is employed, simply say, "if there are any complaints let them be made directly to me," there would be no complaint about working with Negro employees because when it comes to the actual work every class of labor and every class of employee is on the same level and many would be the incompetent whites outclassed and supplanted by the careful, capable and competent Negro.

We are not so foolish as to believe that these conditions will as-

sume anything like satisfactory proportions during our time. There appears nothing in the history of the world to lead us to the conclusion that such radical changes have ever occurred. There is nothing today to convince us that there ever will be. Nevertheless there are certain modifications which would so regulate this work our property will increase the city's valuation rather than depreciate. We will make several pictures like this, with color, to discuss the ways and means of the masses of the Negro. We can open places of employment for at least 20% of Greater Boston's Negro population because we understand the peculiarities, the traits and temperaments of our people, would give them a greater consideration and keep them steadily at work a much larger percentage of that careless, shiftless element when we have the resources. Our deposits in your banking institutions will increase rather than decrease, as a better earning capacity creates a better saving capacity.

HARDING, COX & MARTIN.



society of all races, ages and nationalities, and will mingle freely with any of them. He enjoys with equal pleasure the companionship of a 5-year-old white boy, or an aged Chinaman who is unable to speak or understand a single word of English, for in either case he gets to do most of the talking.

#### For a Silver Standard.

The tariff question or the currency question does not interest him in the least. Silver is his standard and he does not want any other kind of money. Neither does the Mexican situation worry him any. All those things are the white man's trouble. But if the white folks want to whip Mexico or anybody else, for any cause, or without any cause for that matter, and will furnish him with the arms and ammunition, and will back him up in it, he will be glad to do it for him.

#### His One Great Trouble.

The road question is the only question that ever gave the negro any real trouble, but that was when he was subject to road duty, and happily for him, that burden has also been shifted to the white man, and the roads of the Delta are now being worked by taxation; and all he has to do is to pack them down after they are constructed.

Neither does the levee or the want of a levee bother him. That is some more of the white folks' trouble. If we have an overflow, or do not have one, it is all right with him. If we do have one, he is the first to have a boat and get out into it and paddle around from morning until night with the blessed assurance that there will be no more work done while it lasts, and that he will draw his rations from his landlord or from the government and sometimes both, until it subsides.

#### When He Comes To Town.

Whenever a negro tires of country life he moves to town, acquires a charcoal bucket and a tailor's goose, forms an alliance with some white man's cook, and with his living thus assured, opens a cleaning and pressing establishment. He then gets out Monday morning and gathers in the Sunday clothes of the white clerks of the town, and after wearing them himself every night during the week, he gets up Saturday morning and treats them to a gasoline bath, flattens them out with a red-hot iron and rushes them home to their owners, so that they may wear them Sunday, collects \$1.50 for his services in their behalf and goes on his way rejoicing. But should there be any special occasion in town on Saturday night which he wishes to attend he holds back the best suit that he happens to have on hand and wears it to that, and carries it home Sunday morning, if he happens to wake up in time; otherwise its owner can lay in bed over Sunday, and he will bring it back sometime the following Monday.

If perchance his fancy does not run to cleaning clothes, he gets himself a gasoline stove and other paraphernalia wherewith to defeat the vagrant statute, and sets up a lunch counter, where he serves all such as care to come his way, irrespective of race, color or previous condition of servitude, with hamburgers, hot catfish and beef sausages, and some sweet spirits of ferment on the side. But should neither of the vocations appeal to him, he usually opens a colored barber shop with a pool room and crap table in the rear.

As soon as the city authorities become obnoxious to him, however, he again goes back to the quiet country life, usually right after the Christmas holidays, and joins himself to a cotton planter, and by his certain written contract, duly executed in duplicate, obligates and binds himself to cultivate and gather a crop of cotton on the land therein described and on the strength thereof, proceeds to eat up anywhere from \$5 to \$300 worth of grub while he is waiting for the ground to get in shape to plow, and it very frequently happens that when the trees begin to bud and when the birds begin to sing, Mr. Negro is seized with wanderlust, and suddenly disappears, and the people who once knew him know him no more forever. Every Delta town also has its full quota of negro women, who, like the lily, toil not, neither do they spin, yet the Queen of Sheba, in all her glory was never clad like unto one of them.

Surely the negro is fearfully and wonderfully made, and his ways are past finding out.

Indianola, Miss.

S. F. DAVIS.



# A PICTURE WITHOUT COLOR

## An Open Letter to Politicians, Bankers, Commercial Houses and the Press

### ANALYZING THE RACE PROBLEM IN BOSTON

All We Ask is a Fair Chance in the Business Exchanges For the Masse:  
Of Our People



We are giving considerable space to this picture, which we present to you, as a subject for timely thought and deep study. It is characteristic of the groups of men who gather in the luxuriantly furnished, mahogany finished apartments of the commercial houses of the great business centers, to discuss the ways and means of nearly a hundred million inhabitants of this great country. They are drawing salaries from \$5,000 to \$100,000 annually. A more attentive, determined and resolute body you never put your eyes upon, and even now only in this picture.

These men in this picture are probably a committee of railroad men discussing the possibility of floating \$115,000,000 loan, necessary to New York and New Haven

road upon its feet, or perhaps a committee from the Chamber of Commerce, discussing the \$9,000,000 harbor appropriation, or probably a commission of the Grand Central Corporation, looking for the \$180,000,000 upon which to float the terminal bonds, or may be a group of trust magnets discussing a plan to corner the necessities of life, or perchance an advisory board selected from the clearing house, to determine the most secure and profitable investment for the hundreds of millions of dollars which come under their control from the money which we in common with other hard working people deposit in the banks.

You have but to study their expressions and it is obvious from every wrinkle that they are not politicians discussing the prosecution of

his life in not seeing to it that he had a complete independent ticket to go along with him. We would like to enlighten him. His state ticket should have read as follows: For governor, Eugene Noble Foss; for secretary of state, some Irishman; for state treasurer, some German; for auditor, some Hebrew; for attorney general, some Italian; and above all for lieutenant-governor, some Franco-American since he was born and brought up with them in Vermont. Nothing could have been more fitting, and he might have corraled over 50,000 French votes. Now it is too late, and he must fight a lone hand. But go to it governor, and we shall see what we shall see.

J. N. PARADIS."

It hasn't any color into it.

By force of circumstances the Negro is compelled if he votes at all to vote for the white man; from apparent necessity if he saves any money he is obliged to save it with the white man, as a three per cent investment. When these star chamber conferences so vividly exemplified in this picture are in session discussing the many economic problems in which humanity is environed, the Negro vote is not considered and his money is not counted to his credit. The blame for these conditions can be equally laid at the doors of both races. The white race for giving in to a weakness of taking an unfair advantage of the situation, and the Negro in not waking up to his opportunity. Further along we shall show that he is largely excusable for these conditions as to make a ratio proportion distribution of the funds which the men in this picture are discussing, unmindful of the contribution which is being made by the non-precautious Negroes.

Let us for instance suppose that of the 23,000 Negroes in Greater Boston that six in every hundred are property holders and that the sum total of the assets of each will average \$5,500 in mortgage loans at the minimum rate of 5% interest. We have \$7,590,000 which is giving a revenue of \$379,500 annually to the white man's economical problem. An average of \$10 per month for the rent per individual contributes \$2,760,000 annually to the white man's economical problem. An average of \$12 per month for clothing will total \$3,312,000. An average of \$15 a year per individual for shoes will total \$345,000. An average of \$156 a year per individual for food will total \$3,588,000, giving a grand total of \$10,284,500, which annually goes from the

the Jew in Russia, the home rule for Ireland, the militant suffragettes in England, the Anti-Japanese bill in California nor the race discrimination of the Democratic party in the south. As plainly as the nose on your face, their every motion of the lips, their every gesture, and their every sound, if this picture were put in motion would foretell of an earnest debate about money. They are discussing their money, our money and everybody's money which finds its way into the banking institutions. The trouble with this picture is that it bears an analogy to a letter written during the campaign of Gov. Foss' fourth term candidacy an extract of which here follows:

"He made one grand mistake in that he missed the opportunity of



to the support of the white man's economic problem. Should we estimate on transportation, railroads, street railways, boats, the entertainments at theatres and other places of amusement, telephone tolls, tuition fees in schools and colleges, lawyers', doctors', dentists' and undertakers' fees we would probably trebble that amount.

In consideration for all of this trade which we are compelled to turn into the channels of the white man's industries because the men in this picture will not look upon us as an essential consideration of their economic problem, the average business concern will not spend one cent to advertise their wares in the columns of our press.

Following is a list of the banks in and around Boston with their total assets, which from a careful investigation show indications of large Negro deposits:

Blackstone Savings bank, \$945,724.70; Boston Five Cent Savings, \$47,735,127.80; Boston Penny Savings, \$10,368,894.67; Brighton Five Cents Savings, \$2,247,993.34; Brookline Savings, \$6,292,672.93; Cambridge Savings, \$7,433,565.34; Cambridgeport Savings, \$6,336,841.71; Charlestown Five Cents Savings, \$11,566,285.08; Chelsea Savings, \$6,545,946.55; County Savings (Chelsea) \$2,176,380.18; East Boston Savings, \$6,282,197.48; East Cambridge Savings, \$5,734,000.99; Elliot Five Cents Savings, (Boston) \$7,747,296.84; Everett Savings \$1,025,503.05; Franklin Savings (Boston) \$16,904,334.99; Home Savings (Boston) \$19,831,773.69; Hyde Park Savings, \$1,913,534.95; Malden Savings, \$7,330,065.22; Melrose Savings \$2,101,473.56; Newton Savings, \$6,281,207.90; Newton Centre Savings, \$899,482.44; North Avenue Savings (Cambridge), \$2,737,098.07; North End, \$6,121,368.61; The Provident Institution for Savings, (Boston) \$53,200,801.95; Somerville Savings, \$2,384,978.80; South Boston Savings, \$8,427,936.80; Suffolk Savings (Boston) \$40,222,402.75; Sumner Savings (E. Boston) \$1,131,080.27; Union Institution for Savings (Boston) \$11,212,760.26; Warren Institution for Savings (Charlestown) \$12,746,441.22; Watertown Savings, \$1,668,918.88; West Newton Savings, \$1,820,636.10; Wilsey Savings (Boston) \$9,558,401.14; Winchester Savings, \$1,426,253.52; Woburn Five Cents Savings, \$2,791,131.51.

Trust Companies: American (Boston), \$18,866,330; Bay State (Boston), \$8,282,591; Beacon (Boston), \$10,969,392; Boston Safe Deposit, \$18,483,849; Cambridge, \$2,262,416; Central (Cambridge), \$1,837,575; Charlestown

\$602,641; Commonwealth (Bstn.), \$15,920,988; Cosmopolitan (Boston), \$1,657,798; Exchange (Boston), \$2,467,839; Federal (Boston), \$8,167,268; Guaranty (Cambridge), \$597,483; Harvard (Cambridge), \$2,233,696; International (Boston), \$16,566,402; Malden, \$1,002,078; New England (Boston), \$23,880,218; Newton, \$2,947,742; Old Colony (Boston), \$88,254,713; Puritan (Boston), \$2,619,827; State St. (Boston), \$17,430,850; United States (Boston), \$6,984,439.

We have given little attention to nation banks because their investments are under the control of the government largely. They are closely scrutinized and petty or risky investments are not permitted. There are something over twenty of these not grasping at what always appears to be an opportunity.

In politics the Negro seems doomed forever to remain at cross purposes with himself and never to become a unit. When it comes to the economic problem, his ever willingness to accept the crumbs which fall from the rich man's table prevents him from making a deep study of a system which is daily depriving him of the control, use and advantages of the money which he earns and deposits in the bank.

The only opportunity that a Negro has for being present at a conference as indicated by this picture is when he is being pressed for mortgage money. He enters the magnificently constructed building, is ushered into an ante room, where he is compelled to wait, anywhere from ten minutes to six hours. His case is heard and disposed of in three seconds by the board taking it under consideration. He withdraws from the presence of this very considerate body and retraces his steps to his home or place of business and finds a communication from the conference which has arrived in the last mail incorporating some one of the following expressions:

"There are insufficient funds; your property is not worth mortgaging; your request for a mortgage loan has been declined by our committee; or your proposition does not interest us."

He is permitted to enter some of these rooms after the conference is closed, to pick up scraps of paper, sweep the floors and dust the furniture.

According to the census taken in 1910, there are in Greater Boston 23,000 bona fide Negro citizens. With a few exceptions they are employed and saving their earnings in the white man's banks. Including the deposits

from church organizations, fraternal organizations, societies, clubs, co-operative and individual accounts it is putting it pretty low to estimate that the money on deposit will average \$150 for each Negro. Here are \$3,450,000 for which the Negro should at least have a consideration.

When the bank gets this money it appoints a committee, just like you see in this picture, to investigate what is in the money market as a profitable investment. The committee reports, and up goes a Touraine, a Copley-Plaza or perhaps some other first class hotel in which the Negro is not given the consideration of a waiter's job. In all of the first class restaurants which conduct their business on loans from these funds, when a Negro enters to satisfy the pangs of hunger, no matter how intelligent or well dressed he may appear, he is ridiculed by the help who are paid to serve the public, and shown in more ways than one that he is an undesirable patron. Just try to buy a box seat in one of the high class theatres which is backed by mortgage loans from these funds, and the ticket agent will laugh in his face.

The Boston Elevated, to which the Negro is a large contributor, the New England Telephone Co., to which the Negro is a large contributor, the Boston police force and fire departments, to which the Negro contributes his quota in taxes and water rates, and many other such institutions which furnish employment to the public give that employment with the exception of a few porter, janitor or street cleaning jobs exclusively to the whites. It seems only fair in consideration of the financial contribution that the Negro is making to the general economic uplift of the community that the waiter job could be consistently left to him.

In the big department stores such as White's, Jordan's and Selgel's, the Negro girl behind the counter is as scarce as hen's teeth. The John Hancock Life Insurance Company which employs several hundred at

banks in Boston proper. The Shawmut in Boston, the Rockland in Roxbury and the Charles River in Cambridge are among those which carry the largest Negro deposits.

Co-operative banking is simply a system of buying shares in a bank for which, when you have a sufficient accumulation to purchase an equity the bank will take a first mortgage which is paid off in monthly installments with interest. The average time consumed in paying for a home through the Co-operative banking sys-

tem if payments are made regularly is twelve years.

A little further back we made the statement that certain modifications would regulate these ruthless conditions which are so damaging to the economical progress of the Negroes in Greater Boston.

Here is what we suggest: That three men when holding their quarterly meetings as trustees of the above named banking institutions to ratify the dispensation of and to make other appropriation of the banks' funds would stop and consider that the Negro has money in this or that bank; that he should be allowed the use of it with the same freedom as other people, and that when he applies to the bank for money to purchase and for the improvement of real estate that it will be divested of its deceptive epithets, of a dangerous risk and depreciating property, and he be given the use of it. While it may not be in accordance with the established precedents, there seems nothing to the contrary in the banking laws of this commonwealth to prevent these bank trustees when making other appropriations to appropriate at each quarterly meeting \$250 or more or less to a common fund from which well organized, well regulated Negro investment Co. might have an unrestricted use for the purchase and improvement of real estate.

If this system could be consistently carried out, in ten years the loans from this fund with interest would be all paid back and the condition of the masses of the Negro greatly improved, for when the Negro learns that his investment institutions are being backed by the banks just the same as others, he will match these loans dollar for dollar, by becoming a regular investor.

In talking with the trustees of the various banking institutions, most of them ask why does not the Negro invest his money? Well, our answer is that the bank is to blame.

The stocks of the Copley-Plaza, the Colonial Theatre, or the Paine Furniture building would flounder on the market if the investors had not the assurance that the banks' funds would engineer these enterprises. The New Haven, Boston Elevated and New England Telephone stocks would be worthless but for the assurance of banks' funds. Houghton & Dutton, Jordan & Marsh, and R. H. White would be obliged to suffer the humiliation of the bankruptcy court if their bills, notes and checks were not honored in the clearing houses.

The Negro, like the white man, has learned that in order to make a go in the business world he must have some assurance of emergency funds. Few after making the expenditure necessary for a business venture have enough reserve funds to sustain them from the very first blow. Few after purchasing an equity in a parcel of real estate have sufficient funds left for wear and tear on the property, the interest, taxes, and etc. Few have the courage to invest their money into Negro investment schemes because they know that Negro financiers have not the recourse to the ordinary use of the banking funds. So the reason why we do not invest is because the banks do not back up our investments.

In closing it might be well to mention that there is another condition which we are fathoming and may find it necessary to make extended comment on through these columns some time in the future, and that is why so much lettable real estate in and around Boston is allowed to stand idle and fall to pieces when there is such a demand for it by Colored tenants. Some of the owners have told us to our faces that they would rather let the property rot upon its foundations than to turn it over to us.

A careful consideration is all we ask. If we can be properly assisted, we refuse to employ any Negro girls. The Metropolitan Life Insurance Company, which thrives on Negro policies, will employ capable Negro girls when they have openings, but strange to say they never get those openings. In the training schools of the New England Telephone Co. the Negro girl has never been introduced. The managers say they never make application. There must be a reason. A Negro chamber maid in the hotel or waitress in the restaurant would be a curiosity for a dime museum.

In the cages of the banks where Negroes are daily visitors with their bank books, no Negro hands receive their money and no Negro hands pay it back to them. A like condition prevails in the counting rooms and clerical departments.

Further along we will show that the \$3,450,000 is but a fraction of the actual amount which the Negroes of Greater Boston are contributing to the white man's economical problem and for which the men in this picture give no consideration when discussing the disposition of it.

There seems to be no excuse why Negroes should be totally excluded

See card (B)



# Race Problem - 1913

## United States

### SOLVING THE FIFTEENTH AMENDMENT.

Macon Telegraph.

Back in "the dark days" Thad Stevens reported a bill, January 31, 1866, for a constitutional amendment providing that whenever suffrage was denied on account of race or color, the persons so denied suffrage should be excluded from the basis of representation. The House, representing the people, passed the bill. The amendment was never submitted to the States. Enough Republicans joined with Northern Democrats to defeat the bill in the more conservative Senate.

Mr. Roosevelt brought the matter up before the Republican convention of 1904, sending this plank to the committee, written—Henry Watterson says—in his own handwriting:

"We favor such congressional action as shall determine whether by special discriminations the elective franchise in any State has been unconstitutionally limited, and if such is the case we demand that representation in Congress and the electoral college shall be proportionately reduced as directed by the Constitution of the United States."

And the Republican platform of 1908 added this paragraph:

"We declare once more and without reservation for the enforcement in letter and spirit of the Thirteenth, Fourteenth and Fifteenth amendments to the Constitution, which designed for the protection and advancement of the negro, and we condemn all devices that have for their real aim his disfranchisement for reasons of color as unfair, un-American, and repugnant to the supreme law of the land."

The Republican platform of Ohio in 1908 strongly indorsed this reduction of Southern representation in Congress unless the Southern States repealed their "disfranchisement" laws.

These planks in the Republican platform of 1904 and 1908 were happily regarded as "advisory" by the Republican Congress, and not of binding force upon the conscience of Republican members. They did not construe all platform utterances as wise or expedient.

These planks of 1904 and 1908 were to uphold the Reconstruction amendments, "designed for the advancement of the negro."

While the Republicans have not of late pushed the matter, some Democrats are for the old Thad Stevens proposition to be yet accomplished. It is to be achieved by indirection, committing the South itself to it with astute diplomacy and subtlety.

It is craftily hid in the proposition to elect the President and Vice-President by the people at large. This will put a premium on a vote. The great majorities in the North and West will insist on bringing the negro back into politics. The Bristow amendment, enlarging the powers of Congress, provide for this contingency. Mr. Bryan said: "I want election of Senators by popular vote, as it will be the stepping-stone for other reforms I have in view." He has already announced for election of Presidents by the people—which will be a "stepping-stone" to congressional annulment of our disfranchisement laws. Foreseeing the plot of the West against the South,

Senator Bacon opposed the Bristow amendment—and was punished therefor.

All of these Western reforms call upon the South for surrender of her State rights. It is time to call a halt. The battle for supremacy between the disfranchisement laws of our Southern States and the amendments to the Federal Constitution remains to be fought out. The new plan for election of the President by the popular vote, bringing the negro vote in demand, will do for the Fifteenth Amendment what the Supreme Court, in sympathy for the Southern white people, has avoided. We were beyond reach in Georgia when we had our old Democratic white primary system. We were not subject to congressional discipline. The "grandfather" clause did not concern us, for we violated no Federal law.

The Fourteenth Amendment has been construed by the Supreme Court and on it the Japs rely. Equal protection of the laws are guaranteed to any person within a State. The Supreme Court says: "Nor are the provisions of the Fourteenth amendment confined to the protection of citizens. These provisions are universal in their application to all persons within the territorial jurisdiction, without regard to race, color or nationality; and the equal protection of the law is a pledge of the protection of equal laws."

The Fourteenth amendment, intended for the advancement of the negro, may yet play a perplexing part in the California muddle. A plan is on foot, as stated, to solve the Fifteenth amendment.

**THE STATE OF ARKANSAS**  
The state of Arkansas is now

without a National Guard, as the the Legislature of that state on result of the defeat of the bill in the legislature of that state on Monday, providing an appropriation of \$25,000 for the militia. The measure cannot be brought up again at this session of the Legislature, and it is likely that the government appropriation of \$170,000 will be withdrawn. In the debate one representative said that the legislature was there to appropriate money for education and not for "murdering machines." He declared that this is a civilized age and that there was no use for the militia. Speaker Hardage of the House was also against the bill. He said that no member of the Guard had disclosed the names of those responsible for the shooting up of a Negro poolroom at Fordyce, Ark., last August, and to this day the men who participated in that have not been named by their comrades. He said further:

"A man who would see his comrades participate in crime and not aid in disclosing such crime, is not worthy to wear the uniform of a soldier. Until the militia purges itself of this crime, I am not willing to vote for a cent for its maintenance. Not all of the men were guilty of gambling and unbecoming conduct at the Louisiana trip, but why didn't they come up like men and disclose the guilty parties?"

The Arkansas National Guard consists of two regiments of infantry, composed of 1700 officers and men. When it disbands on April 1, and its arms and equipment are shipped to Washington at an expense of \$50,000 to the State, Arkansas will be the only State without a military organization.—Boston Transcript.

### NEGRO DOLL PRIZE WINNERS AT TOMLINSON HALL.

Blanche Booth's Doll Takes First Place at Children's Hour Entertainment Makes Doll's Clothes.

One of the features of the Children's Hour entertainment given by the W. C. T. U. Friday afternoon of last week at Tomlinson Hall was the doll contest. A number of little girls entered dolls in the contest for a prize doll, which was to be given to the little "mother" whose own doll got the most points. The picture here shows the prize winner, whose little "mother" is Blanche Booth, age 13 years, the youngest daughter of R. L. Booth, 626 West 12th street. Little Miss Booth shows much taste for a young seamstress in the selection of the doll's clothes, which she made herself. She is to be commended on the fact that she entered a Negro doll in the contest, which was won over a number of other kinds.

Over a thousand children from all over the city witnessed the contest. Miss Frances M. Berry, a public-spirited woman and a teacher in the public schools, was the director of the entertainment, which consisted of music and folk dances.

### SUPREME COURT JUSTICES ATTEND NEGRO'S FUNERAL

Messenger Had Cared For Their Robes Since They Were Elevated to Bench.

WASHINGTON, Nov. 22.—Five members of the United States Supreme Court, including Chief Justice White, crowded into a humble little home in Washington today to attend the funeral of Archie Lewis, the negro messenger who had taken care of their robes ever since they were elevated to the bench. Lewis was serving the court when three of them, Justices Day, Vandevanter and Lamar, were born and before Chief Justice White and Justice Holmes had started to school.

**The Negro Nurse.**  
Of peculiar interest to southern readers should be the story from Chicago of a southern white boy taken suddenly and desperately ill with pneumonia, who was hurried

by the doctors to a Negro hospital as the one most convenient. His mother telegraphed urging his removal to some other hospital. It was too late for that. For 36 hours continuously the nurse assigned him fought for his life and won.

The mother, while doubtless not affected in just the way some northern people might expect her to be, pays heart-felt tribute to the qualities exemplified by this Negro trained nurse. She had probably known before, as southern people generally, that the Negro woman household nurse is the best and most faithful in the world. She could not have expected less of a Negro nurse professionally trained for the care of the sick. Very very few of us who had Negro nurses in our childhood can ever forget the debt of kindness we owe the Negro race.—Charlotte Observer.

### PROGRESS OF THE NEGRO.

The Indianapolis News commenting on the favorable mention by a southern publication of the first annual convention of the Negro Organization Society recently held in Richmond, recently had the following to say:

"Progress of the Negro" is becoming a familiar sentence. Certainly at no time is the attainment that it represents greater or the evidence of it plainer. In Richmond, the first annual convention of the Negro Organization Society has just been held. Decidedly as valuable a contribution to it as any was the leading editorial of the Richmond Times-Dispatch, in which appeared the following:

That organization, as was said last night, touches the life and interests of every white citizen in Virginia. The task of teaching the two races to co-operate has just begun. In such a movement as this to increase the efficiency of the Negro, to make him sound in body, to render him stronger morally, to educate him practically, to teach him thrift and frugality, to encourage him to economic independence, to help him to contribute his part to law and order and to stand for what is highest and best in life—in this high endeavor our white citizenship is vitally, actively interested.

We should say that, in the face of all the material proofs of the progress that were given at this meeting, greater is the testimony of this spirit. Well may the Times-Dispatch say that the task of teaching co-operation between the races has just begun when it can give testimony of such deep appreciation and earnest participation as it gave. It went on to compliment Booker Washington, who, born a slave, in himself had shown the Negro's toil, some, fruitful, upward journey; "who has become the most honored and the most justly respected of his race."

The Times-Dispatch then reviewed the progress of the Negro in regard to more schoolhouses and pointed to the

fact that Virginia was the first state to have a supervisor of rural colored schools. But the Virginia Negro is doing more than this; he is building churches as well as schools; has 300,000 church members and 115,000 children in the Sunday schools. He is progressing in sanitation in all the habits and relations of life. He has more banks in Virginia than in any other state. But most significant of all, he is finding himself in agriculture which, especially in the south, his greatest and fittest place, is giving him larger returns in many more ways than in money. Thirty-four per cent. of the tillers of the soil in Virginia are Negroes and they own 26 per cent. of all the farms in the state, an increase of 20 per cent. in ten years, and worth now \$55,000,000. The Negro in Virginia owns half the land that he cultivates and the value of his ownership has increased in ten years in land, houses and improvements 180 per cent. What more splendid showing could there be than this? But finer than all is the spirit of the whites toward the Negro as represented by the Times-Dispatch, which expresses itself thus:

A large proportion of our colored population is yet pathetically helpless and dependent. Here lies the duty and the opportunity of the whites—to lend a hand. We must realize that, as in some things the two races must be forever apart, in others they must work together. Two races can exist side by side, but not in complete isolation. Their proximity inevitably means certain common interests—those of education, sanitation, morality and civilization. Here we must strike hands and go forward.

If all of our problems were as well nigh the way toward settlement as the Negro problem is we should have little cause for anxiety. Patience, the observance of law, education in moral and natural welfare, which can now be had on all sides, promise an improvement in the condition of the colored people in the next two or three decades so great as to make the present status seem far back indeed.

### CHUM OF "HUNDRED MILLION DOLLAR" BABY

John Winbush, Jr., of Washington, D.C., is to Grow Up With Vinson Walsh McLean

—2-13-13

Special to THE NEW YORK AGE.

PALM BEACH, Fla., Feb. 11.—Dressed alike in white sailor suits, and both bare-legged, little three-year-old Vinson Walsh McLean, the "hundred million dollar baby," and John Winbush, Jr., a little five-year-old Negro boy, are playing together in the sand in front of the Casino, Palm Beach's most exclusive section. Winbush is the only colored person allowed on this bathing beach.

Mr. and Mrs. Edward B. McLean, parents of Vinson, have arranged to adopt the Winbush child as a playmate and companion for their baby, intending



to have them grow up together. Papers of relinquishment were signed by Mr. and Mrs. John Winbush, P street, Washington, D. C., by which they give up the child forever. He will be treated exactly the same as the McLean child until he is fifteen years old, when he will become Vinson's valet.

Edward McLean, in speaking about this action, said that he wanted his son to grow up under different conditions than usually surrounded the child of wealth. He wanted Vinson to be free from snobbishness and said that association with this healthy, normal, simple-minded Negro child would keep his son mindful of the fact that he is one of the people. Mr. McLean is the only child of John R. McLean, owner of the *Cincinnati Enquirer* and the *Washington Post*, and Mrs. McLean is the only surviving child of the late John Walsh, the Western multi-millionaire.

### THE NEGRO AND THE NATION

*M. J. A. 11/16/13*  
The following is an editorial from the *Congregationalist and Christian World* of Boston, of January 2, 1914.

Fifty years ago President Lincoln proclaimed emancipation for the Southern slaves. Upon that New Year's Day four million black folk saw the golden gates of opportunity swing to their hand. The nation placed the Negro and the white man upon the same plane of citizenship, pledged equal protection for equal rights of life, liberty, property and the pursuit of happiness. That was the white man's pledge. The Negro, upon entering the compact, assumed all the obligations of citizenship, swore fealty to our common country, pledged obedience to its laws and shouldered his share of taxation and of civic and military service. That was the Negro's pledge.

How have the pledges been kept?

Ignorant, debased and defiled as a race by slavery, the Negro made his start. Here and there a helping hand has grasped his own, but where one has helped a thousand have discouraged and hindered his progress. With marvelous courage, optimism and faith in God he has pressed on, and never in all history has a race made such progress in a half century. The worthy things that his detractors said the Negro could not do he has done. And the unworthy things predicted of him he has avoided as successfully as the white man. It has been well said by Judge Wendell P. Stafford of the District of Columbia Supreme Court, that "the black race in less than fifty years of freedom has justified every claim of the Abolitionists. It has shown itself brave in battle, faithful in business, eager to learn, capable of acquiring and controlling wealth and able to produce noble, far-seeing leaders of its own blood."

During the past fifty years the Negro race in America has increased from four million to ten million souls. Negroes have established great schools, have become the chief agricultural producers of the South, have acquired millions of property and have achieved success in every profession and calling. Statistics show that a larger proportion of Negroes in Virginia own their homes than of white people in Massachusetts. In Mississippi and Louisiana are more Negro farm-owners than white. Throughout the country there

are over a third more white paupers per thousand of population than Negro, and the largest percentage of crime is committed by white men.

The most bitter hatred and the most devilish retribution are meted out to the black man whose brutal lust leads him to attack white women. But the brutal lust of the white man invades the Negro's home, ruins colored girls by the thousands, and there is hardly a protest from the race that esteems itself superior. In his childhood of freedom and citizenship the Negro has made the mistakes of childhood. But against this are the splendid successes of the rising race as it gains education and finds opportunity.

In casting up accounts on this semi-centennial we behold to the shame of our nation that fifteen Southern States where the Negro is most numerous have resorted to contemptible subterfuges to exclude the colored citizen from the polls, even the most cultured, able and virtuous, while admitting to full rights of citizenship the most ignorant, inferior and vicious white men. The Negro is taxed for the support of a government in which he is refused a voice, to pay for schools in which he does not receive his fair opportunity, for the maintenance of public parks from which he is excluded. And railroad companies, for the same fare that the white man pays, force the black man into a "Jim Crow" car, dirty and cheap, while the white man rides in wholesome comfort. A similar injustice is found in the waiting-rooms. In the North the field of industrial opportunity for the Negro is being steadily restricted. No words can express the inhumanity which has condoned the lynching without trial of sixty to one hundred colored men each year during the past generation.

All this injustice has not been because the Negro was ignorant or poor or vicious, but because he was a Negro, because of the race prejudice which has outlived the institution of slavery under which it began. What becomes of the pledges made by our great nation and who has broken faith—the Negro or the white man? As citizens of this republic, as members of the Christian church, we are face to face with a serious problem in which we have a personal responsibility. If democracy is to be an enduring form of government, if any man is to be secure in the inherent rights of manhood and in the political rights of free government, there must be security for all men under that government. If the Constitution continues to be defied and made a mockery in South Carolina, it will one day crumble in Massachusetts and Illinois.

If justice for an oppressed race were the only issue, every Christian white man in America should spring forward to right the wrong. But all that financial despair he will have himself best in American institutions is a stake. The church in America is on trial. There is less danger from the Bleases and Vardamans and Tillmans whose verbal violence and brutality deafen their own ends, than from indifferents of the men of influence, culture, scholarship and Christian profession. North and South, who do not help to remove this blight upon our nation's life.

We have faith in the white man; we have faith in the Negro; we have faith in the future of democracy and of America. But we cannot safely remain indifferent. The Negro problem is our problem and, while demanding of the black man industry, virtue and good

citizenship, we must give him justice and opportunity. We must have just laws and enforce them impartially. If suffrage be restricted—and it should be restricted—we must bar all who are unfit and them only. We must educate all and give proper place to the ablest and best.

During the observance of this anniversary season we need a new vision of the fatherhood of God, a new consecration to human brotherhood the world around, a new recognition of the inherent rights of man for his manhood, regardless of color or race history, a new appraisal of every man on his merits; we need a new birth of Christian love, which shall put an end to cant about superior and inferior races and over-lordship, and square all human relations by the Golden Rule of the Master.

### THE EX-SLAVE MOVEMENT.

*J. J. 7-8-2-13*  
An Ex-Slaves Association has been organized in Birmingham, Ala. The object of the organization in the main is to secure pension based on the fact that the members were formerly slaves. This is a revival of an old movement which was on several years ago. At that time we called attention to the unreasonable position of expecting aid by way of pensions from the government, even for so worthy individuals as the slaves who were still living. We spoke of the possibility of ex-slave homes. This, we think, would appeal to state governments and perhaps to the federal government. We are of the same opinion.

Ex-slave pensions at once suggest pay for slaves, a most logical thing in view of the fact that the slaves were legalized property. The war, however, squared things, divesting slave owners of their property, and at the same time practically enjoining the enslaved against recovery by way of unpaid for services.

As much as we would like to see all of the ex-slaves and their descendants come into what might be called their town, we should look at the thing squarely. Many a Southern white man saw his last dollar swept away when Lee passed his sword to Grant at Appomattox. The debts were a thing of cancellation.

But as to ex-slave homes, we should have them for the aged. If they are poor it is because most of them had no chance to make good in life. In this day of opportunity the laggard that dallies and finds himself in the last days high and dry on the reefs of financial despair he will have himself alone to thank or curse as he elects. It is a pity and a shame if one ex-slave, who reached manhood or womanhood in the service of others, in the days of slavery, is without good shelter, or without sufficient food and clothing. This class of individuals have no right to suffer want in any form.

### WOULD DRAW LINE ON JAPANESE IN FLORIDA

Special to THE NEW YORK AGE. 10/16-13  
Washington, D. C., Oct. 15.—Representative Frank Clark of Florida Tuesday addressed a letter to Gov. Park Trammell, urging him to call a special

session of the Florida Legislature to enact a law that would prohibit Japanese and "people of like races" from owning land in the State. Clark said he was actuated by reports that Japanese had been acquiring property in the State. Mr. Weatherford, whose special apostolate is that of interesting educated Southern men in the needs and possibilities of work among Southern negroes, says that some 10,000 Southern white college men have been studying the negro problem, not only in text-books, but by special investigation of juvenile delinquency, poverty, health, housing and sanitation. Many of the strongest men, both professors and students, have written him that these investigations have brought to them a literal conversion. A prominent worker for boys throughout the South told him that whereas, three years ago he could not find any white college men in the South willing to give time to the work for negro boys, at present he could get more volunteers than he could possibly use. The full importance of this awakened interest will be felt a few years later, when these college men have become the industrial, educational, political and religious leaders of Southern life.

### DRUGS AND CRIME

A few days ago, in a Mississippi town, in the presence of many citizens and of a company of troops, two vicious Negroes were hanged by a mob, though a very orderly mob, of men. The victims of this tragedy had run amuck, starting a disturbance in which nine men were killed and seventeen wounded. Several of those who were killed were men who risked their lives in an attempt to restore order after the two black criminals had started the trouble. All these facts as stated are but effects, the cause of which is found in the persistent villainy of the devil and his human agents. Years ago the traffic in cheap liquors among Southern Negroes was so great and so dangerous that the triumph of prohibition was made all the more easy thereby. But the hopes of good citizens have been in some large measure thwarted by the growth of a surreptitious traffic in cocaine and other habit-forming drugs among the Southern Negroes. These drugs are in a form easily peddled and hard to discover. In some ways their effects are worse even than those of alcohol. The Mississippi riot was started by the two Negroes who were lynched, and they made the trouble because they were crazed cocaine fiends. Those who are familiar with social conditions in the South are coming to see that the former successful liquor prohibition campaign

must soon be followed by a movement to crush the secret trade in soul-wrecking drugs which has crept in where the whiskey used to be.

If those who engage in the crime of lynching men for crimes they actually have committed took any account of the real magnitude and far-reaching effects upon society of the conduct of those whom they make victims of their impulsive violence, we might expect to hear that some of the venders of cocaine and like drugs among the poor and ignorant had been strung up. Lynching, of course, is not to be thought of; but the most drastic punishment legally and promptly inflicted upon the villains who engage in such trade is the demand of the situation

### SOUTHERN COMMISSION VISIT HAMPTON

Special to THE NEW YORK AGE. 12-23-13  
Hampton, Va., Dec. 23.—Fifteen members of the Southern Commission on the Race Question visited the Trade School and classrooms of Hampton Institute on December 19. Following a reception in the home of Dr. H. B. Frissell, the principal, the members of the commission were entertained at luncheon by the members of the Hampton faculty after which the commission met in session at the office of the principal. Chairman C. H. Brough, of the University of Arkansas, called upon Dr. Frissell, Dr. Phenix, and Maj. Moton for brief, informal remarks on Hampton's work.

Prof. Josiah Morse of the University of South Carolina, Prof. W. O. Scroggs of Louisiana State University, and Prof. Charles W. Bain of the University of North Carolina, emphasized the growing interest of the Southern white university men in the educational progress and civic improvement of the Negro.

The members of the party included W. L. Kennon, University of Mississippi; James M. Farr, University of Florida; James J. Doster, University of Alabama; W. S. Sutton, University of Texas; R. J. H. DeLoach, University of Georgia; James D. Hoskins, University of Tennessee; W. M. Hunley, University of Virginia; Jackson Davis, Richmond, Va.; Chancellor Barrow, University of Georgia, and James Hard Dillard, Charlottesville, Va.

### "NEGRO PROBLEM" IS DISCUSSED AT MARION

Prof. J. L. Sibley, State Supervisor of Negro Rural Schools, has returned from Marion, where he delivered an address on "The Negro Problem" at the meeting of the delegates from the College Young Men's Christian Associations of the State.

More than one hundred delegates were present at the meeting, according to Professor Sibley, and many splendid speeches were made. Among those addressing the body was W. D. Weatherford, of Nashville, Southern Student Secretary of the Association.



# Race Problem - 1913

## United States

### The Constitution, *unlabeled* "TRUTH ABOUT THE NEGRO."

From several sources The Constitution's interpretation of the negro problem as set forth in an editorial last Sunday under the caption, "The Truth About the Negro," finds commendation.

The communications, published elsewhere on this page, challenge the serious thought alike of whites north and south and of the negro. They embody points of view that cannot be ignored.

The Constitution took the position that the present deplorable plight of the negro—deplorable from sanitary, hygienic, industrial, moral and mental standpoints—was due almost wholly to the faulty educational system which had been instituted just after the war, and which prevails predominantly to this day. That system has accomplished, and is accomplishing, excellent results, and vindicates the money invested in it, in so far as it equips the one negro; but in that it almost entirely neglects the negro of the ninety and nine

class it will by no means solve the problem of the race as a race.

Mr. David Woodward, of Atlanta, who confirms The Constitution's general contentions, was originally from Connecticut. He has resided for many years in Atlanta, and is among the most highly esteemed business men and civic leaders of the community. Frank A. Carr, of Hendersonville, N. C., is descended from parents born and reared in Vermont, the state from which came the query that formed the basis for The Constitution's editorial. He states that for many years he wrote and spoke against the south's "treatment of the negro." After ten years' residence in the south, he declares that the bulk of the race is even more shiftless and unpromising than outlined by The Constitution. The candid commendations from three of the leading negro industrial institutions in Georgia are among the hopeful signs of the situation.

Atlantans should note carefully what Mr Woodward has to say about the negro's disregard of sanitary laws. Every word is true. As he says, we are virtually sleeping over a volcano that may any day become active in the form of epidemics. His warning emphasizes the reiterated declaration of The Constitution that germs know no race line; the negro ill with a communicable disease is as much a menace to the white as to his own race. From selfish self-preservation alone it is suicidal to ig-

nore this threat that exists wherever the races come in the most casual contact, and that may at any time develop into a dangerous conflagration.

These communications should be conscientiously digested by every element having to deal with the negro problem. We believe the morals they convey point the one path open for the salvation of the negro race; a matter in which the white man, whether or not he wills it, is vitally interested.

*Advertiser*  
**DEVOTED EX-SLAVE DIES AT SELMA**  
11-18-13  
Simon Mitchell, of Selma, former slave of the Purnell family of the Central city, died Sunday night and was buried yesterday afternoon. He was over 70 years of age, and died of general debility. To the end "Simon" was devoted to the members of Mr. Frank P. Glass's family, Mrs. Glass being a Purnell. To the end of his days he received kindly attention from all members of Mr. Glass's family.

Simon was one of the "old guard" of negroes, whose tribe are fast departing. He belonged to the same family as "Uncle Albert" Purnell of Selma, who died a few years ago at the advanced age of 98 years. These two darkies, aided by two others, saved the silver ware and other valuables of the Purnell family from Wilson's raiders who visited Selma during the last days of the War Between the States. They saved these valuables by burying them. "Uncle Albert" on one occasion illustrated his courage and devotion by defying 'de Yankees' He was driving a load of cotton from the Purnell plantation to Selma. He was overtaken by cavalrymen who ordered him to dismount. They wanted to burn the cotton. He refused point blank. He said: "Ole Missus t'ole me t' take dis cotton t' Selma, an' t' Selma I se gwinter take it. Ef yo' shoot yo'll have t' shoot me n th' back—giddap!" he whipped up his mules and drove away unmolested.

Both of the old darkies kept in close touch with the Glass family until the end of their days, and the attention was duly reciprocated. The two negroes were noblemen in their own humble, devoted way.

*Age 5-21-13*

### WHITE SLAVE ACT CONSTITUTIONAL.

The Federal Supreme Court, in a unanimous opinion, handed February 24, has affirmed the constitutionality of the White Slave Act. The Court holds that Congress has power to regulate "the morals" of the citizens of the States, including prostitution, in a domain, such as interstate travel, that the States cannot cover. "It must be kept in mind," says the opinion, "that we are one people." We shall do so, and base it largely upon the new opinion as it relates to the "immoralities" of separate marriage laws and the injustice of separate car laws, from the interstate viewpoint.

It is misleading to say that men and women have rights. Their rights cannot fortify or sanction their wrongs," says the Court—a very clumsy way of saying men and women have rights which they forfeit

when they violate the conditions upon which those rights primarily rest. In summing up the Court says "that Congress has power over transportation among the several States, that the power is complete in itself," and Congress "may adopt not only means necessary, but convenient to its exercise, and the means may have the quality of police regulations."

The Outlook for March 15 declares that the opinion of the Court has "extraordinary significance, because it greatly reduces the extent of that 'twi-light zone' between the jurisdiction of the States and the jurisdiction of the nation in which many grave abuses have hitherto found refuge"—among them the one-sided interpretation of the Sumner Civil Rights Act, the disfranchising laws of the Southern States, with the *ex post facto* grandfather clause, separate car laws, and the like. We shall be badly mistaken in the end if, in seeking to protect white women, the Supreme Court has not upset many of the precedents affecting the rights of Negro citizens which it has made since 1876.

Any how, we are gratified to have the Federal Supreme Court admit that "we are one people" as a nation, and not two peoples as white and colored, and black and colored, and that the Congress and not the Federal Supreme Court makes the laws, and that Supreme Court precedents are not law, but subject in any given cause to modification or reversal by an act of the Congress.

## Dr. C. W. Daniel to Address Negro Women at Big Bethel

aided in the campaign for the Colored Young Men's Christian association fund by speaking in the negro churches. Sunday afternoon at 3:30 o'clock Dr. Charles W. Daniel, pastor of the Firstbar Baptist church, of Atlanta, will speak before a mass meeting of negro women at the Big Bethel Baptist church (colored) on this list Episcopal church, on Sunday morning at 11 o'clock. The meeting will bring to a close a series of five Sunday afternoon mass meetings of women in the interest of the colored Young Men's Christian association fund. Rev. S. R. Belk, at Liberty Baptist; Rev. R. O. C. B. Wilmer, at Wheat Street Baptist; Rev. John E. White, at Central Avenue Methodist meetings within the past five weeks, and enthusiasm of the women has been sustained to a high pitch and the interest of the fund. Over 300 women have actively assisted in making collections of subat Allen Temple Methodist Episcopal, the Young Men's Christian association fund, and many have given their time and effort consistently to the work. White ministers of Atlanta have

## DECLARES STERILIZATION IS

## SOLUTION OF NEGRO PROBLEM

*Atlanta Con*  
tute more than 50 per cent of the criminal population," says Mr. Johnson. "If you, therefore, enact sterilization laws applying the criminals of certain characteristics, it will work out practically like the grandfather clause, applying largely to negroes and will result in preventing thousands of criminals or insane negroes from propagating their dangerous practice appeared in Atlanta yesterday in the person of George H. D. Reed."

Following the Georgia Medical Association's indorsement in Savannah of the plan of sterilization of criminals and moral degenerates, a strong advocate for the legalizing of this practice appeared in Atlanta yesterday in the person of George H. D. Reed.

Johnson, of Milwaukee, Wis.—former president of the chamber of commerce Mr. Johnson, who has for the past 40 years been a grain merchant in that city—who declared that the sterilization of Wisconsin, has been identified with a similar sterilization movement in his own section. He says that it will "The ranks of criminals, moral degenerates and imbeciles contained in Wisconsin, and that it is now practiced under legal authority in Indiana, Michigan, New York and Ne-



Graska. Mr. Johnson has closely studied crime conditions in America and has watched the growing sentiment in favor of scientific treatment of crime problems.

"This operation, as worked out in several of the states, notably Indiana, is not the crude one that is applied to the horse and the ox," says Mr. Johnson, "but it is simple, safe and effective. It is best applied to those who are convicted of crime and found to be morally unfit for parenthood."

#### Attacks Root of Problem.

"It begins at the root of a great deal of the trouble over the negro problem, instead of trying to solve it by higher education. Of course, in the wording of the law, it would apply to whites as well as blacks—and there is need in that quarter also of stringent methods to lessen crime, though not as urgent as the need among the negroes."

"It has been said that science keeps pace with the growing demands of civilization, and so it is in this case. The world is inevitably tending toward the recognition of the rights of society, as opposed to the rights of the individual."

"That something must be done to eliminate the pauper class is recognized in the north, but how much more in the south. The danger is in the south where so large a proportion of the negro population is given over to sloth and vice."

The action of the medical association in Savannah Thursday directed the physicians in charge of the state insane asylum at Milledgeville, Ga., to draft a bill to be introduced before the Georgia legislature in June providing for "the sterilization of all the criminally insane, idiots, rapists and moral degenerates within the confines of the hospitals."

## THE ERROR OF OUR WAY

The Independent has always contended that our worst enemy was within the racial body, and that our greatest danger of destruction was from self and not from without. We have always believed that it was not the things that other people said or thought about us that would hurt us most in the end, but it was our conduct, our own notions and ideals that in the end would destroy us. We have always contended that the Negro needed to be saved from himself, from his own prejudices, from his own lack of love of his fellow-man and from his own lack of self-appreciation and vitalizing religion.

We again advance the proposition that the Southern white man is not our worst enemy; but the race, itself, needs to be guarded and protected from the ravages of its own prejudices and ignorance.

A clear demonstration of the truth of our contention is given in a brutal attack and misinterpretation of Bishop Nelson's position on the Negro question in The Boston Guardian, November 8th. We know Bishop Nelson, we know his high character, his lofty ideals and his broad Christian statesmanship; we know his love of humanity and the sacrifice that he daily makes for the uplift of the entire community life of which he forms a part, without regard to race, creed or color. We are not writing this editorial because the good Bishop needs any defense from us. His life is an open book and his deeds of benevolence, charity and practical religion stand out in bold relief wherever opportunity leads him. As a rule, it is not our policy to pay any attention to the empty prattle of the average Negro editor, for the reason, in their efforts to discuss questions, they never rise to the dignity of helpful argument. As a rule they deal in vituperation and substitute abuse and villification for truth and argument. We only give The Guardian editorial attention now, in order to advise Bishop Nelson and our thousands of white friends in the South that The Guardian does not represent the progressive thought, sentiment and character of the Negro; that we appreciate the services that Bishop Nelson and his church are rendering our race in a practical way every day, and to advise our neighbors that it is the Trotters and other deluded freaks who continue to stir up strife and strain the relations between the races.

To add insult to injury, some misguided crank, not only cut The Guardian's attack out of its columns, but mailed the clipping to the Bishop with an anonymous letter, calling him all sorts of hard and villifying names, accusing the Bishop of downright falsehood. The writer applied such epithets as these to this Christian gentleman, whose daily prayer is for the uplift of all men, rather than down with some, "you low-down lie," "you brutal lie," "you scandalizer," "you know your own city licenses and protects a red light district in a respectable property owning Negro neighborhood." Our contemporary accuses the good Bishop of cowardly attacking the race. The crime our contemporary alleges the Bishop committed against the integrity of our race is as follows: "The Negro needs a vitalizing religion, he needs education, not so much some of the sort some have been trying to give him, the arts, the sciences, the classics, romance, languages music and theology. He needs instructions in honor, righteousness, thrift truth and purity more than he needs the ballot."

The above language constitutes the crime for which Bishop Nelson is denounced by a Harvard Negro graduate. He accuses Bishop Nelson for uttering the above truth, as we styled it a few weeks ago, the truth in the concrete. He accuses him of being guilty of every crime and protector of every crime against private and public morals. The Bishop in his New York speech stated the naked truth; he stated the fundamental need of the Negro. If the Negro needs anything, he needs a vitalizing religion in his soul. Everybody who is willing to admit the truth must admit that the Negro is much more in need of instructions in honor, righteousness, thrift truth and purity than he is in need of the ballot, science, classics, romance music and theology.

This demonstrates that it is not the white man that we must be saved from; it is not the Jim Crow laws, it is not segregation; but it is the Negro, himself; it is our prejudices, our meanness and our innate ignorance of our relations to our neighbor. The average Negro leader regards every white man who points out to him his fundamental weakness, as his enemy; he wants to be flattered and told he is a white man or acts like a white man. He would rather have flattery than the truth. He does not recognize statesmanship and Christianity when it exposes his weakness and points out to him the importance of correction. In spite of our Jim Crow laws, segregation and other discriminating laws, we would work out our own salvation in the South, if the meddlers in the North would hands off. They have never stopped once to think that their agitation, their criticism, denunciation and misrepresentation of conditions in the South are making it worse for their brethren in Dixie; they do not seem to care what happens to us, just so they have the opportunity to give vent to their feelings.

Mr. Trotter shows utter ignorance of Southern conditions. He claims that in Atlanta, the city licenses a red light district in a Negro property owning community. This is false. There is no licensed red light district or unlicensed red light district permitted to exist anywhere in our municipality. He charges that there is not a single school in the South supported by the public school funds that offers a Negro even a normal education. This is maliciously false.

This is the Negro character or element of our race from which we must be rescued, and we appeal to our neighbors, who are doing much through the Church, the Y. M. C. A., the schools and in settlement work to alleviate and lift up our people, not to judge the masses of us by the few Northern branks who are literate, but so basically ignorant. Brother Trotter is a striking example of the Bishop's illustration when he said that the Negro is much more in need of instructions in honor, thrift, truth, purity and righteousness than he is in the need of the arts, science, the ballot, classics, romance, music and theology. If our brother editor had had the proper instructions in honor, truth, and righteousness, he would not make such false and malicious charges against a fellow-countryman; he would not so wantonly, wickedly and maliciously misrepresent a section of our common country; he would not agitate or promote such aggravating discussions as would strain the racial relations between the races in any section; he would at least have sense and religion enough to know that you can not make a man your friend by insulting him. The Trotters and the cowards who violate the postal regulations by sending anonymous letters through the mails, point out clearly and unmistakably the error of the Negro's way, and are demonstrating to a moral certainty that the Negro must be rescued from his own wickedness and venom.



# Race Problem - 1913

## West Indies

### COLOR LINE IN THE WEST INDIES

Noted Negro Woman Sings  
Mme. Patti Brown, Tells of  
Her Experiences.

4/4/13.

"Prejudice is much stronger in the West Indies than here in America. Here, we are thrown together among ourselves and thus we thrive among ourselves as a race, but there it is a matter of caste or color. Upon arriving at one of the cities I was refused accommodations over night at the Ice House, but after a great deal of trouble and delay I was finally admitted. The officials claimed that the place was crowded, but I learned that it was due to the fact that I was colored. Upon leaving Barbadoes, although I had a first-class ticket I was refused a reservation upon the steamer because of my color. At another time when going from Barbadoes to Trinidad, although I had a first-class ticket I was forced to be a 'decker.' Every white person is given a state room before colored people are accommodated. In one instance a man whose wife was very ill was given second-class accommodations notwithstanding the fact that he had a first class ticket. Very few dark girls are given positions as only very fair girls are required. People of fair complexion are considered of higher social standing than their darker brothers and sisters. Many of the scholarships offered in the public schools have been won by colored students and recently a law has been passed prohibiting a child over 12 years of age attending the public schools. Most of the people of the West Indies are Catholics or Episcopalians.

During the services the white people are seated in the front of the church while the colored people are seated in the rear. They are also separated in the choir, where the white members are seated in front of the colored. The colored members of the church are not permitted to commune until all of the white members have been served. The colored people get all of the laborious work and such positions as are not desired by the white citizens."—Newspaper.

Havana.—A strong race feeling has been engendered by the trouble which arose at the Hotel Plaza, an American house, over the refusal of the bartender to serve drinks to two Negro congressmen. This resulted in a riot, which, although no one was injured seriously, made necessary the calling out of the police reserves. Today the clerk of the hotel was arraigned in the correctional court and fined \$70.

An enormous crowd of Negroes, including a strong representation of the Veterans' Association, attended the court session and demanded exemplary punishment on account of the insult to the race.

#### Senator Prosecutor.

Senor Morua Delgato, president of the Senate and leader of the Negro element, conducted the prosecution and insisted upon the extreme penalty, which is a fine of \$1,000 and six months' imprisonment.

The decision of the court to inflict a minor penalty was greeted with strong expression of disapproval. After the adjournment of the court the two Negro congressmen, heading a mob of 400 Negroes, marched to the hotel crying, "Viva Maceo! Viva la Patria!" They entered the bar and demanded drinks, which were served with no further protests.

## Casket of Dead President Riddled With Bullets of Military Escort

7 Nov 12 del 8-12-13

NEW YORK, August 11—Instead of obeying orders to present arms, the military escort, to the body of Tancred Auguste late president of Haiti aimed their rifles at the casket and riddled it with bullets, according to Marfield Kemp, of Livingston, Ind., a young engineer employed by the National Railway of Haiti, who reached here from Port-au-Prince today. The shooting occurred in the cathedral of St. Mary, Mr. Kemp said, at the conclusion of a funeral service.

### ABOUT CUBAN NEGRO

John de Braro Writes From Havana Declaring that His Race Pays Too Much Attention to Politics and Not Enough to Business.

According to John de Braro of Havana, Cuba, in a letter to THE AGE, the status of the Cuban Negro is nothing to boast of. He says that four centuries of slavery have made the Cuban Negro a man without love for social life and without a desire for commercial union; that the only force the Negro exerts in Cuba is during the election periods. Then he is the true life of the political parties. According to Mr. Braro the Cuban Negro has no commercial, industrial or scientific personality.

In Havana the Negro population is 72,000. The principal occupations of the Negro there are shoeblackening and paper selling. The Chinamen, far less in number, are united and are working industrially and commercially, not politically. The Spaniards, another important element, are the merchants, the business men.

The immense Negro population of Havana has not, as the Spaniards, a great association, as the Centre Gallego, with 25,000 members; they have only several social clubs to provide recreation, give balls and hold chess tournaments.

The ideal of the Negro in Cuba is found in politics. The youth live only to be orators or lawyers, to go to the Congress. They do not live as the American Negro, developing agriculture industries and commerce. They are poor of ideal and poor of energy. They see their only salvation in politics which Mr. Braro declares is an error.

The writer asserts that after the insurrection for the liberty of Cuba the whites lost their treasures and their life now is in the public administration. They are the masters of all there, and the true salvation of the Negro is to take the opposite way to the whites.

Cuba is a very rich country; agriculture is in its virginal period now, and the Negro can, as the American Negro, make his condition less hard by working in the agricultural, commercial and industrial way. The writer thinks the American Negro should be

solemnity and in the presence of hundreds of persons.

"The casket occupied a place in the center aisle," Mr. Kemp said, "and the twenty-four soldiers stood in two lines on each side. At the blessing they were ordered to present arms. Instead the fired several rounds into the body. The church was thrown into a uproar and the funeral throng fled in panic. Kemp said President Auguste had many political enemies and that it was generally reported but without confirmation that he had been poisoned."

an example to the Cuban Negro in his high ideals and his condition of industrial and financial independence.

To-day the Cuban Negro has not a literary man of world reputation. After Placido and Manzano (the first is the second poet of Cuba) they have no other noted poet. Risquet is said to be a mediocre bard. The only poet of prominence is Primitivo Ramirez Ros and he is not as the two named. Ros is to-day a very young congressman and his culture is special. This poet is of the Greek school; he loves with all his soul the splendid period of Greek civilization, the century of Pericles.

The writer declares that the Cuban Negro poets are not as the American—Paul Laurence Dunbar for example—the singers of the ideals and beauty of their race. Their muse is the eternal fair woman, and as that is dangerous are they grind out invocations to the great historical periods in Greece and Rome and France in the Louis XIV epoch. They never sing of the Negro woman.

The best verses of Risquet and the entire work of Ramirez Ros are in imitation of the white poets.